

One Hundred Fifteenth

ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
Salt Lake City, Utah

April 6, 7 and 8, 1945

With Report of Discourses



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Salt Lake City, Utah

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The One Hundred Fifteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Fifteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in Salt Lake City, Utah, Friday, Saturday, and Sunday, April 6, 7, and 8, 1945.

Sessions of the Conference were held in the Assembly Hall, Temple Square, Friday at 10 a.m. and 2 p.m., and Saturday at 10 a.m., 2 p.m. and 7 p.m. Sessions were held in the great Tabernacle Sunday at 10 a.m. and 2 p.m.

Through the courtesy of Radio Station KSL of Salt Lake City and Radio Station KSUB of Cedar City, Utah, the proceedings of the Conference, with the exception of the Saturday evening meeting, were broadcast for the benefit of the general public. In addition, Radio Station KFXD of Nampa, Idaho, carried the Saturday afternoon and Sunday morning meetings.

President J. Reuben Clark, Jr., First Counselor in the First Presidency, presided at all of the sessions of the Conference and conducted the services.

Owing to conditions incident to the war emergency, the general public were not invited to attend the Conference. Those present consisted of the following:

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of The First Presidency: *, J. Reuben Clark, Jr., and David O. McKay.

The Council of the Twelve Apostles: George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra T. Benson, and Mark E. Petersen.

Patriarch to the Church: Joseph F. Smith.

Assistants to the Council of the Twelve Apostles: Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

The First Council of the Seventy: Levi Edgar Young, Antoine

*President Heber J. Grant was absent because of illness.

R. Ivins, John H. Taylor, Richard L. Evans, Oscar A. Kirkham, Milton R. Hunter *. Seymour Dilworth Young**.

The Presiding Bishopric: LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

OTHER AUTHORITIES AND OFFICERS PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, assistant.

Members of the General Committee, Church Welfare Program.

Superintendency, Deseret Sunday School Union Board.

Superintendency, General Board of Y.M.M.I.A.

Commissioner of Education and Seminary Supervisors.

One member of the Presidency of each Stake.

The President of the High Priests Quorum in each Stake.

The senior member of the High Council of each Stake.

One member of the Bishopric of each Ward, the President of each Dependent Branch in the wards, and one member of the Presidency of each Independent Branch in the Stakes.

FIRST DAY

MORNING MEETING

The opening session of the Conference was held in the Assembly Hall on Temple Square, Friday, April 6, at 10 o'clock a.m.

In the absence of President Heber J. Grant, who was convalescing from an illness, President J. Reuben Clark, Jr., First Counselor in the First Presidency, presided and conducted the services.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

This is the opening session of the 115th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Assembly Hall on Temple Square in Salt Lake City, Utah.

The Church was organized under the direction of the Lord 115

*Milton R. Hunter was sustained at this conference as a member of the First Council of the Seventy, to fill the vacancy caused by the death of Rufus K. Hardy March 7, 1945.

**Seymour Dilworth Young was sustained as a member of the First Council of the Seventy at this Conference to fill the vacancy caused by the death of Samuel O. Bennion March 8, 1945.

years ago today, with six members. Its membership today is approaching 1,000,000.

This conference is meeting with the approval of the proper Federal authorities. In conformity with the policy announced by those authorities for the curtailing of attendance at conventions, conferences, and like gatherings, and acceding to their request that we do so act, the attendance at this Conference has been drastically limited. This accords with the policy regarding attendance at these Conferences and other Church gatherings that was voluntarily adopted and put into force by the Church itself immediately after the attack on Pearl Harbor. The attendance is based upon a representation of Church administrative units and has been worked out on a Church-wide basis, irrespective of geographic location, as was only fair and just. Our attendance at this Conference will be only about 14% of the normal attendance at such gatherings. We eagerly look forward to the time when we may again resume the holding of General Conferences with unlimited attendance.

There are on the stand this morning all the General Authorities of the Church, except President Heber J. Grant, President of the Church, who on the advice of his physicians is remaining at his home. However, he is able to listen to the Conference proceedings on a direct wire from the Assembly Hall to his home. We of this body representing the priesthood leadership of the Church send to you, President Grant, our love and our greetings and our prayers in your behalf for your early and complete recovery. We thank our Heavenly Father for the preservation of your life, and for the degree of health and strength He has given you. We ask Him to give you his richest blessings. We honor and revere you and we thank our Heavenly Father for your wisdom and guidance over the years and now.

Elder Joseph Anderson is the Clerk of the Conference.

President Grant has requested his First Counselor, President Clark, who is speaking, to conduct the Conference services.

The full service will be broadcast over Station KSL, Salt Lake City, as will also the service this afternoon beginning at 2:00 p.m. The services tomorrow, Saturday, at 10:00 a.m. and 2:00 p.m. will likewise be broadcast over KSL, and also the two services on Sunday at the same hours. These same sessions will be broadcast over station KSUB at Cedar City.

The singing will be by the congregation, composed of about 1500 male members, representing the priesthood leadership of the Church. Elder Richard P. Condie is the conductor; Elder Frank W. Asper is the organist.

The first song will be "Redeemer of Israel," Song Folder No. 3, L.D.S. Hymns No. 231, Hymn Book No. 194.

We suggest that our audience of the air join in the singing of the Conference.

The opening prayer will be offered by President Axel J. Andersen of the South Salt Lake Stake.

The congregation sang the hymn, "Redeemer of Israel."

Elder Axel J. Andresen offered the invocation.

The congregation sang the hymn, "Come, Let Us Anew," (Song Folder No. 18, L.D.S. Hymns No. 195).

President Clark:

President Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints, has prepared a message for the people, which will now be read by the Clerk of the Conference, Elder Joseph Anderson.

PRESIDENT HEBER J. GRANT

It does not seem possible that another six months have passed since we last had the privilege of meeting here in a general conference of the Church. Since then much has happened—in our own lives and in the events of the world. Since then, I have been privileged to complete my eighty-eighth year and to live into the eighty-ninth year of my life. The Lord has blessed and sustained us, both Sister Grant and me, and among the richest of our blessings are our brethren and sisters and our friends, whose prayers in our behalf have blessed our lives, and whose thoughtfulness in many ways has made our days happier.

JOY IN THE INTEGRITY OF THE OFFICERS OF THE CHURCH

I rejoice exceedingly in the many blessings of the gospel of Jesus Christ that we enjoy. I rejoice in having the fellowship and the faith and prayers and good feeling of those with whom I associate, I rejoice in the integrity, the faith, and the diligence of those who preside in the various stakes of Zion. I realize that we are beset with faults and failings and imperfections, but I am convinced that almost without exception those who have the charge of the Saints in the wards and stakes of Zion, and in the missions are men of God, and that their integrity is beyond question, and that, if need be, they would be ready and willing to lay down their lives for the advancement of the kingdom of God. I believe that the elders of Israel in all the different wards and stakes of Zion earnestly desire to know the mind and will of our Heavenly Father, and that they are ready and willing to do anything that is within their power, to fulfill that mind and that will and to carry it out in their lives. It is this integrity and this desire that give me joy and satisfaction, and that encourage me in the responsibilities that devolve upon me.

THE PASSING OF ELDERS SAMUEL O. BENNION AND RUFUS K. HARDY

Since we last met, the Church has been called upon to mourn the passing of two of our brethren of the General Authorities, Brothers

Samuel O. Bennion and Rufus K. Hardy, both of the First Council of the Seventy. I honored them and loved them. They were true men of God, and rendered great service in the Lord's latter-day work. We miss them and shall continue to miss them in the presiding councils of the Church—but their place in our Father's kingdom is assured. They were valiant preachers of righteousness and will receive the blessings of the valiant and of the righteous. May God our Father give his peace and comfort to their devoted wives, Sister Hardy and Sister Bennion, and to their families.

CONCERNING TITHING AND OTHER PRINCIPLES

I rejoice in the increased tithes and offerings of this people, and in the increased numbers who are fulfilling their financial obligations to the Lord, and I hope and pray that this principle and all the other principles of the gospel are being taught our children in our homes, and in our Church organizations.

It should be the pride of every bishop and of every bishop's counselor, and of the president of every stake and his counselors, and of every officer and teacher, and of every member of this Church, young and old, that they earnestly and conscientiously pay their tithing. We are capable of accomplishing this if we will only think so and labor to that end.

I realize and appreciate the fact that the Lord could pour out upon us an abundance of the wealth of this world, that he could make us all rich, because the mountains are full of wealth, and he could open up avenues to us that we could all become wealthy, but in doing this we would have no opportunity of showing our faith by our works; we would have no opportunity of developing our manhood and of fitting and preparing ourselves by actual labor to go back and dwell in the presence of our Heavenly Father.

As I understand the teachings of our Lord and Savior Jesus Christ, they were that it would profit no man if he should gain the whole world and lose his own soul. It is by the faithful discharge of the duties and the obligations that rest upon us in the Church of God that we are developed. It is by the exercise of our mental faculties that we improve upon them; it is by the exercise of our physical powers that we strengthen them; it is by the cultivation and the exercise of our spirits that we grow in spirituality, that we grow in the testimony of the gospel, that we grow in ability and strength to accomplish the purposes of our Heavenly Father upon the earth.

On the subject of tithing I heard a very splendid illustration given by a teacher in one of our children's classes: She brought with her ten beautiful red apples. She explained that everything we have in the world came to us from the Lord, and she said, "Now, if I give one of you these ten apples, will you give me one of them back again? Now, any one of you children that will do that, hold up your hand."

Of course, they all held up their hands. Then she said, "That is

what the Lord does for us. He gives us the ten apples, but he requests that we return one to him to show our appreciation of that gift."

The trouble with some people is that when they get the ten apples, they eat up nine of them, and then they cut the other in two and give the Lord half of what is left. Some of them cut the apple in two and eat up one-half of it and then hold up the other half and ask the Lord to take a bite. That is about as near as they see fit to share properly and show their gratitude to the Lord.

Our children often feel that we are under obligation to them if they learn their lessons in school; they feel that they have done something that places the parents under obligation, while, as a matter of fact, they have done something, if they have learned their lessons, that for all time will be of benefit to them individually. Likewise, a great many people in the Church act as though the Presidency of the Church, or the presidency of the stake, or the bishopric of their ward are under obligation to them if they obey the Word of Wisdom or if they obey the law delivered to us regarding tithing, or any other principle of the gospel. They feel that they have done something that places the Church, or the authorities of the Church locally, or the General Authorities, under obligation to them. But every law that is given to us in the Church is for our own individual benefit.

LOOKING AFTER OUR YOUTH

I wish to impress upon the workers in all the organizations of the Church, the need for laboring prayerfully, untiringly, and diligently at this time to persuade the youth of Zion to be more faithful, more diligent in all their obligations and responsibilities, in safeguarding their virtue, and in observing what is known as the Word of Wisdom. I feel that while there are tens of thousands of our young men who are doing this, there may also be some who in order to be counted as hail-fellows-well-met, may be tempted to become careless and forgetful.

I ask our young people, wherever they are in all the world, to remember well all of their principles and ideals, under all conditions and circumstances, when they are at home, and when they are away from home.

There is nothing like looking after people. It is just the same in the gospel as it is in business. If a man does not look after his trade, it is sure to go from him. We must look after the people, our young people and all others, no matter where they may go, if we hope to keep them in the line of their duty.

TO OUR YOUNG MEN IN THE ARMED FORCES

Our hearts, our thoughts, and our prayers go out to those who are in the armed forces. It would appear from all the figures we can gather, that more than one hundred thousand of our young men are

in the services of their country, in uniform. We pray for them continually. We pray for the preservation of their lives and for their faithfulness to those things which are dearer than life.

We say to you again to be clean, to keep the commandments of God, to pray, to live righteously; and if you do, peace and understanding will come into your hearts, and our Father in heaven will comfort you; and will let his presence be felt in the hour of your need.

Young men of Zion, when you return to your homes, return with clean hands and clean hearts—and great will be your happiness, your faith, and your testimony. Your brethren and your loved ones cherish you, pray for you, and await the day of your coming.

And I pray with all my heart that if there are those who have made mistakes, that they will repent; and by this we may know that they have repented—that they will confess their sins and depart from them.

TO THOSE WHO ARE IN SORROW

Into many of our homes sorrow has come since last conference. In the days ahead we must face the fact that more homes and more families will be broken by news of death and of other tragedies. May the peace and comfort of our Father in heaven bring its healing influence to all who are called upon to mourn and to bear affliction. And may we be strengthened with the understanding that being blessed does not mean that we shall always be spared all the disappointments and difficulties of life. We all have them, even though our troubles differ. I have not had the same kind of trials that others have had to undergo, yet I have had my full share. When, as a young man, I lost my wife and my only two sons, I was earnestly trying with all my heart to keep the commandments of the Lord, and my household and I were observing the Word of Wisdom and entitled to the blessings of life. I have been sorely tried and tempted, but I am thankful to say that the trials and temptations have not been any greater than I was able to endure, and with all my heart I hope that we may never have anything more to endure than we will be blessed of the Lord with the ability to withstand.

And may we always remember, because it is both true and comforting, that the death of a faithful man is nothing in comparison to the loss of the inspiration of the good spirit. Eternal life is the great prize, and it will be ours, and the joy of our Father in heaven in welcoming us will be great, if we do right; and there is nothing so great that can be done in this life by anyone, as to do right. The Lord will hear and answer the prayers we offer to him and give us the things we pray for if it is for our best good. He never will and never has forsaken those who serve him with full purpose of heart; but we must always be prepared to say "Father, thy will be done."

May the Lord bless and keep you who are away from home, and bless your wives and your children, your mothers and your fathers.

May God bless and preserve the Saints and the righteous everywhere, in all nations, in the far-off islands, and in lands torn by war, as well as here among us. To all faithful, we extend anew the hand of fellowship, and hold you in remembrance before God; and may he accomplish his purposes, overrule in the affairs of nations, hasten the end of the war and of wickedness, and bring peace on earth.

WORK, THRIFT, AND INTEGRITY

I plead with all the Saints at this time, as all my predecessors in the presidency of the Church have done, to be honest, truthful, industrious, and thrifty; to get out of debt and stay out of debt; to prepare for the time when money may not flow as freely as it does now.

Even now, we are told that there will be leaner days ahead—notwithstanding that the war has progressed as far as it has. Let all of us who can, raise what we can of our own food and sustenance. Let all of us be industrious and useful to the full extent of our strength and ability. We are told to earn our bread by the sweat of the brow. I believe there may be a disposition on the part of some Latter-day Saints to say, "Well, after we get to be sixty-five we will not have to work any more." There should be in the heart of every man and woman, the cry, "I am going to live and work. There is nothing given to me but time in which to live, and I am going to endeavor each day of my life to do some labor which will be acceptable in the sight of my Heavenly Father, and if it is possible, do a little better today than I did yesterday." It is an easy thing to throw a dollar to a man, but it requires sympathy and a heart to take an interest in him and try to plan for his welfare and benefit.

And it is a principle of the gospel of Jesus Christ, now, as it always has been, to help every man to help himself—to help every child of our Father in heaven to work out his own salvation, both temporally and spiritually.

RESPONSIBILITY OF LEADERSHIP

I pray for the righteous among all peoples. I ask the Lord to bless those who preside in the nation; in the states, in the cities, and in the counties. I pray God to inspire the people that they will obey his commandments and elect good men to positions of public responsibility, that they will bury their political differences, their personal ambitions, and selfish interests, and seek for good men to hold office.

I tell you it is the duty of the presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do, and you need have no fear that any man will ever stand at the head of the Church of Jesus Christ unless our Heavenly Father wants him to be there.

Several times I have gone to meetings in the old Endowment House, knowing that a certain matter was to be discussed, and my

mind was as perfectly set upon a certain position on that question as it is possible for a man to have his mind set, and I believe I am as decided in my opinion as the majority of people. (I have heard it said that there is nobody as stubborn as a Scotchman except a Dutchman: and I am Scotch on my father's side and Dutch on my mother's.) And although I have gone to meetings determined in favor of a certain line of policy, I have willingly and freely voted for the exact opposite of that policy, because of the inspiration of the Lord that came to give direction. And upon every such occasion the action taken was vindicated and proved by later events to be for the best good of the people.

I could also relate circumstances when the brethren have been sent out to accomplish certain labors under the inspiration of the Lord when they thought they could not accomplish those labors. They have returned and been able to bear testimony that by and with the help of the Lord they had been able to accomplish the labor placed upon them.

The Lord gives to many of us the still, small voice of revelation. It comes as vividly and strongly as though it were with a great sound. It comes to each man, according to his needs and faithfulness, for guidance in matters that pertain to his own life. For the Church as a whole it comes to those who have been ordained to speak for the Church as a whole—and I say to you again, that it is the duty of the presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do. We as Latter-day Saints, holding the priesthood of God, should magnify it, and we should respect the General Authorities of the Church; and as we respect them, God will respect us.

THE PATH OF DUTY, THE PATH OF SAFETY

There is but one path of safety for the Latter-day Saints, and that is the path of duty. It is not a testimony only; it is not marvelous manifestations; it is not knowing that the gospel of Jesus Christ is true, that it is the plan of salvation—it is not actually knowing that the Savior is the Redeemer, and that Joseph Smith was his prophet, that will save you and me; but it is the keeping of the commandments of God, living the life of a Latter-day Saint.

I pray constantly for all the officers of this Church, whether in the priesthood or in the auxiliary associations. I am sure, in my secret prayers particularly, that I never forget, morning or night, those that have been called to preside, to direct the affairs in the priesthood quorums and in the auxiliary associations. My prayer is that each of you holding a place of responsibility shall so order your lives that they shall be examples of diligence and energy and of the Spirit of the Living God, that can be followed in every part by those over whom you preside.

If we do this, what a wonderful power we shall have with the Lord in the furtherance of his mighty purposes in the earth. If we

keep his commandments, our influence will be not only with the world, but with our own young people. Their strength and power will be multiplied if we shall succeed in having them feel the necessity of observing the commandments of God, particularly concerning the principles of clean and righteous living.

I say to all Latter-day Saints: keep the commandments of God. That is my keynote—just these few words: *keep the commandments of God!*

CLOSING TESTIMONY

The most glorious thing that has ever happened in the history of the world since the Savior himself lived on earth, is that God himself saw fit to visit the earth with his beloved, only begotten Son, our Redeemer and Savior, and to appear to the boy Joseph. There are thousands and hundreds of thousands who have had a perfect and individual testimony and knowledge of this eternal truth. The gospel in its purity has been restored to the earth, and I want to emphasize that we as a people have one supreme thing to do, and this is to call upon the world to repent of sin, and to obey the commandments of God. And it is our duty above all others to go forth at home and abroad, as times and circumstances permit, and proclaim the gospel of the Lord Jesus Christ. It is our duty also to be mindful of those children of our Father who have preceded us in death without a knowledge of the gospel, and to open the door of salvation to them in our temples, where we also have obligations to perform.

I bear witness to you that I do know that God lives, that he hears and answers prayer; that Jesus is the Christ, the Redeemer of the world; that Joseph Smith was and is a prophet of the true and living God; and that Brigham Young and those who have succeeded him were, and are, likewise prophets of God.

I do not have the language at my command to express the gratitude to God for this knowledge that I possess. Time and time again my heart has been melted, my eyes have wept tears of gratitude for the knowledge that he lives and that this gospel called Mormonism is in very deed the plan of life and salvation, that it is in very deed the Gospel of the Lord Jesus Christ. That God may help you and me and everyone to live it, and that he may help those who know not the truth, that they may receive this witness, is my constant and earnest prayer, and I ask it in the name of Jesus Christ. Amen.

President Clark:

We have just heard a message from President Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints, read by Elder Joseph Anderson, Clerk of the conference.

President Grant: The people are again built up and enheartened by your great faith, your living testimony, your ripened wisdom, by your words of encouragement and admonition, by your example

of righteousness and of humility, by your charity, and your love for the people and for the great cause of building up the Kingdom of God. We thank our Heavenly Father for the inspiration which he has made your companion and for the revelations of his mind and will which day by day he has sent and is sending to you. May your lengthening years continue to be filled by his comfort and by the peace which the Lord alone can give.

Singing by the congregation, "We Thank Thee, O God, For A Prophet, (Song Folder No. 8, L.D.S. Hymns No. 298, Hymn Book No. 152).

President Clark:

President David O. McKay of the First Presidency will now present the General Authorities and Officers of the Church for your sustaining vote. We suggest that all members of the Church listening in participate in the vote, thus witnessing to the Lord by their uplifted hands, as do we who are present here, that they will uphold and be completely loyal to those bearing the holy priesthood of God, whom he has chosen to lead, guide, and direct his Church on earth.

President McKay:

Before presenting the General Authorities and General Officers of the Church, we submit to you the following:

It is proposed that we honorably release Sister Amy Brown Lyman as general president of the National Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints, with Sister Marcia K. Howells, her first counselor, and Sister Belle S. Spafford, her second counselor, and all the officers and members of the Relief Society general board, with our appreciation of the excellent service they have rendered, and commendation for their faithfulness to the Gospel of Jesus Christ. All who favor this proposition please manifest it.

(the vote was unanimous)

President McKay then presented for the vote of the Conference the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George Albert Smith

COUNCIL OF THE TWELVE APOSTLES

George Albert Smith
 George F. Richards
 Joseph Fielding Smith
 Stephen L. Richards
 John A. Widtsoe
 Joseph F. Merrill

Charles A. Callis
 Albert E. Bowen
 Harold B. Lee
 Spencer W. Kimball
 Ezra Taft Benson
 Mark E. Petersen

PATRIARCH TO THE CHURCH

Joseph F. Smith

The Counselors in the First Presidency, the Twelve Apostles,
 and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Marion G. Romney
 Thomas E. McKay

Clifford E. Young
 Alma Sonne

Nicholas G. Smith

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young
 Antoine R. Ivins
 John H. Taylor

Richard L. Evans
 Oscar A. Kirkman
 Seymour Dilworth Young

Milton R. Hunter

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop.
 Marvin O. Ashton, First Counselor
 Joseph L. Wirthlin, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

CHURCH BOARD OF EDUCATION

Heber J. Grant	Adam S. Bennion
J. Reuben Clark, Jr.	Joseph F. Merrill
David O. McKay	Charles A. Callis
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
John A. Widtsoe	

Frank Evans, Secretary and Treasurer.

COMMISSIONER OF EDUCATION

Franklin L. West

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M. Lynn Bennion
J. Karl Wood

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Albert E. Bowen	Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor,
Richard P. Condie, Assistant Conductor.

ORGANISTS

Alexander Schreiner	Frank W. Aspér
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Harold B. Lee	John H. Taylor
Marion G. Romney	Oscar A. Kirkham
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
Alma Sonne	Joseph L. Wirthlin

General Presidency of Relief Society

GENERAL CONFERENCE

First Day

GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Robert L. Judd, Vice-Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
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William E. Ryberg	Stringham A. Stevens
Clyde C. Edmunds	Howard Barker
Roscoe W. Eardley	Ezra C. Knowlton

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NATIONAL WOMAN'S RELIEF SOCIETY

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Gertrude Ryberg Garff, Second Counselor

DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent
 George R. Hill, First Assistant Superintendent
 A Hamer Reiser, Second Assistant Superintendent
 with all the members of the board as at present constituted

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
 Joseph J. Cannon, First Assistant Superintendent
 Burton K. Farnsworth, Second Assistant Superintendent
 with all the members of the board as at present constituted

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President
 Verna W. Goddard, First Counselor
 Lucy T. Andersen, Second Counselor
 with all the members of the board as at present constituted

PRIMARY ASSOCIATION

Adele Cannon Howells, President
 LaVern W. Parmley, First Counselor
 Dessie G. Boyle, Second Counselor
 with all the members of the board as at present constituted

President McKay:

The voting in each case has been unanimous in the affirmative. Brother Milton R. Hunter, will you please come to the rostrum. Brother Seymour Dilworth Young is on his way from Ogden. He probably heard this assignment if he had his radio on in his car. If so, that would be his first intimation of his call to the First Council of Seventy.

President Clark:

Thus the Lord calleth men to His service.

Elder Joseph Andersen, Clerk of the Conference read the following report of changes, statistical data, and obituaries:

CHANGES IN CHURCH OFFICERS, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE—1944

New Mission Presidents:

Dr. Thomas D. Rees appointed to succeed Elvon W. Orme as president of the Australian Mission.

Richard W. Madsen, Jr., appointed to succeed Elbert R. Curtis as president of the Western States Mission.

Harold M. Rex appointed to succeed W. W. Seegmiller as president of the Brazilian Mission.

James H. Riley appointed to succeed William L. Warner as president of the Texas Mission.

Joseph Y. Card appointed to succeed Walter Miller as president of the Western Canadian Mission.

Stake Presidents Chosen:

Henry H. Rawlings chosen president of the Franklin Stake to succeed Leslie V. Merrill.

Elmo S. Sorensen chosen president of the Gunnison Stake to succeed Charles S. Hansen.

Abel S. Rich chosen president of the South Box Elder Stake.

John P. Lillywhite chosen president of the North Box Elder Stake.

Stephen E. Busath chosen president of the Sacramento Stake to succeed I. Homer Smith.

John Howard Shawcroft chosen president of the San Luis Stake to succeed John B. Reed.

William C. Stolorthy chosen president of the Young Stake to succeed Roy B. Burnham.

Frank C. Simmons chosen president of the Weber Stake to succeed James H. Riley.

Henry Golden Tempest chosen president of the East Jordan Stake to succeed Heber J. Burgon.

Dale H. Petersen chosen president of the North Sevier Stake to succeed Edwin Sorenson.

Monte L. Bean chosen president of the Seattle Stake to succeed Alexander Brown.

Lawrence T. Dahl chosen president of the West Jordan Stake to succeed Vernal C. Webb.

New Stake Organized:

North Box Elder Stake organized November 12, 1944, by a division of the Box Elder Stake, and consists of the Bear River, Brigham City 3rd, Brigham City 4th, Corinne, Harper, Honeyville Wards and Evans Branch.

South Box Elder Stake organized November 12, 1944, by a division of the Box Elder Stake, and consists of the Brigham City 1st, Brigham City 2nd, Brigham City 5th, Brigham City 6th, Mantua, Perry and Willard Wards.

New Wards Organized:

Monument Park Ward, Bonneville Stake, formed by a division of the Yalecrest Ward.

Pocatello 13th Ward, Pocatello Stake, formed by a division of the Pocatello 4th and Pocatello 8th Wards.

Sugar Ward, Rexburg Stake, formed by combining the Sugar 1st and Sugar 2nd Wards.

Laurelcrest Ward, Sugar House Stake, formed by a division of the Mountain View Ward.

Geneva Ward, Sharon Stake, formed by a division of the Timp-anogos Ward.

Vermont Ward, Sharon Stake, formed by a division of the Sharon Ward.

Vernal 3rd Ward, Uintah Stake, formed by a division of the Vernal 1st and Vernal 2nd Wards.

Wards Disorganized:

Sugar 1st Ward, Rexburg Stake—membership annexed to Sugar Ward.

Sugar 2nd Ward, Rexburg Stake—membership annexed to Sugar Ward.

Grant Ward, Portneuf Stake—membership annexed to Downey Ward.

Independent Branches Organized:

Fontana Branch, San Bernardino Stake.

Birdseye Branch, Palmyra Stake.

Independent Branches Made Wards

Lark Ward, West Jordan Stake, formerly Lark Branch.
 LaJolla Ward, San Diego Stake, formerly LaJolla Branch.

Branch Transferred:

Thistle Branch, Kolob Stake, transferred to Palmyra Stake.

Independent Branches Disorganized:

Strawberry Branch, Duchesne Stake.
 Romedell Branch, Blaine Stake.

General Authorities Who Have Passed Away:

Elder Rufus K. Hardy of the First Council of Seventy died March 7, 1945.

Elder Samuel O. Bennion of the First Council of Seventy died March 8, 1945.

Others:

Elder Stephen L. Chipman, president of the Salt Lake Temple, died March 31, 1945.

William H. Richards, former president of the Malad Stake, died April 2, 1945.

STATISTICS

Number of Stakes of Zion		148
Number of Wards	1,150	
Number of Independent Branches	128	

Total Wards and Independent Branches	1,273
Number of Missions	39

Church Membership:

Stakes	792,362
Missions	161,642

Total	954,004
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Church Growth:

Children blessed in stakes and missions	27,522
Children baptized in stakes and missions	16,511
Converts baptized in stakes and missions	5,493

Social Statistics:

Birth rate per thousand	36.2
Marriage rate per thousand	13.6
Death rate per thousand, including those reported killed or missing in military service	6.4

Missionaries:

Number of missionaries in the missions of the Church	478
Number engaged in missionary work in the Stakes	2,947
Total missionaries	3,425
Number of missionaries who received training in the mission home during 1944	386
Service men from stakes reported killed and missing in military action	986

CHURCH DISBURSEMENTS, 1944

The following annual financial report covering all disbursements of the Church for 1944 and summarizing the Church Welfare Program for the same year, was read by President J. Reuben Clark, Jr.

Part 1—CHURCH BUDGET CASH EXPENDITURES FROM GENERAL CHURCH FUNDS BOTH TITHING AND NON-TITHING INCOMES

Total Cash Budget Appropriations for 1944\$5,326,239.00

	Budget Ap- propriation for 1944	Budget Ex- penditures for 1944	1944 Expend- itures Under or in Excess of Appropriation
<i>Office of the Corporation of the President:</i> Including salaries of 49 employees; ex- penses of office; equipment; maintenance of the Administration Building; and the living allowances and traveling ex- penses of the General Authorities, all of which are covered by non-tithing income	\$ 310,500.00	\$ 274,722.00	\$ 35,778.00
<i>Office of the Corporation of the Presiding Bishop:</i> Including the salaries of 173 employees; office expenses and equipment; main- tenance of Bishop's Building; expenses of the Aaronic Priesthood program; traveling expenses of the Presiding Bishopric; taxes; special printing; and maintenance of the Purchasing Depart- ment and Motor Avenue supply store- house, all of which are covered by non- tithing income	153,950.00	164,998.00	11,048.00
<i>Temples:</i> For the operating expenses, including salaries of 226 employees, and building maintenance, repairs and renovating of the Alberta, Arizona, Hawaiian, Idaho Falls, Logan, Manti, St. George, and Salt Lake Temples	319,644.00	285,991.00	33,653.00

FINANCIAL REPORT

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	Budget Ap- propriation for 1944	Budget Ex- penditures for 1944	1944 Expend- itures Under or in Excess of Appropriation
<i>Missions and Missionary Work:</i>			
For the maintenance and operating expenses of the 20 missions in the United States, Canada, Mexico, Hawaiian Islands, and South America; living and traveling expenses of the mission presidents; return fares of missionaries; free literature; servicemen's welfare; the erection, purchase, remodeling, maintenance and renting of buildings; the expenses of the Bureaus of information in Salt Lake City, Washington, D. C., Carthage Jail (Illinois), Cumorah (Palmyra), and Joseph Smith Farm (South Royalton, Vermont), and the mission home in Salt Lake City	744,500.00	624,176.00	120,324.00
<i>Stake and Ward Expenses:</i>			
Allowances to 148 stakes and 1,278 wards and independent branches, including the maintenance of 115 stake and 1,286 ward and branch buildings; expenses and mileage allowances to stake presidents and bishops; furnishings for stake and ward offices; stake and ward taxes; and stake and ward printing	1,014,500.00	1,069,519.00	55,019.00
<i>Church Welfare:</i>			
For the purchase of canning and other equipment and commodity purchases; for the operating expenses of General Committee storehouses, the Deseret Industries and the Deseret Clothing Factory; for land and building purchases and General Committee administrative expenses. This sum accounts for budget expenditures only, total welfare expenditures to follow in detail	392,100.00	285,949.00	106,151.00
<i>Church Schools:</i>			
For the operating expenses of the Brigham Young University, Ricks College, Juarez Stake Academy, 12 institutes and 99 seminaries; for the operating expenses of the Department of Education, including the salaries of 355 teachers and 8 administrative officers and office employes; and for maintenance, repairs, and improvements to buildings	907,320.00	857,098.00	50,222.00
<i>Educational Institutions (other than Church Schools, Institutes and Seminaries):</i>			
Consisting of the McCune School of Music and Art; Lund Home for Boys, Deseret Gymnasium, Society for the Aid of the Sightless, and the General Music Committee	51,200.00	46,843.00	4,357.00

GENERAL CONFERENCE

First Day

	Budget Ap- propriation for 1944	Budget Ex- penditures for 1944	1944 Expend- itures Under or in Excess of Appropriation
<i>Building Operations:</i>			
For the maintenance of the buildings and grounds, Temple Block; for the maintenance of other Church properties situated immediately adjacent to the Temple Block; for repairs and renovation of ward buildings; and \$109,322.00 for the construction of hospital buildings	1,033,908.00	758,057.00	275,851.00
<i>Historic Monuments and Properties:</i>			
For the repair and maintenance of properties at Palmyra, New York; South Royalton, Vermont; the Carthage Jail; and memorial cemeteries	15,257.00	16,272.00	1,015.00
<i>Indian Projects:</i>			
In the Papago and Washaki Wards. There is to be credited against this deficit the returns from sale of 1944 crops, which will amount to more than the deficit	5,000.00	20,299.00	15,299.00
<i>Church Committee on Radio and Publicity:</i>			
For publicity and mission literature	24,644.00	11,163.00	13,481.00
<i>Genealogical Society of Utah and Index Bureau:</i>			
For the maintenance of the Church Genealogical Library, Record Archives, Temple Index Bureau and allied departments, and for the recording, indexing, photographing and filing of genealogical and temple ordinance data, including the records of 114,212 families forwarded to the 8 temples for baptisms, endowments and sealings; also for the salaries of 124 full-time employees	151,016.00	165,908.00	14,892.00
(Deficit due to delay in receiving funds in 1943 which, if paid and charged in that year, would have resulted in a budget credit balance of \$665.00 at the close of 1944).			
<i>Other Expenses:</i>			
Consisting of contributions to civic organizations, such as the Red Cross, Community Chest, State University, etc.; salaries of tabernacle choir conductors and organists; taxes, legal expenses; contributions to hospitals, welfare assistance by the general Church office; public liability and other insurance, etc.	202,700.00	163,283.00	39,417.00
<i>Total Budget and Expenditures:</i>	\$ 5,326,239.00	\$ 4,744,278.00	\$ 581,961.00

All unexpended balances revert back into the unappropriated funds of the Church.

**Part II—NON-BUDGET AND NON-TITHING EXPENDITURES FROM
CONTRIBUTIONS BY THE MEMBERS OF THE CHURCH
FOR THE YEAR 1944**

The expenditures budgeted from general Church funds and paid principally from the tithes are detailed above. The following expenditures were made from further contributions by members of the Church:

Paid for stake and ward building purposes	\$ 526,047.00
Expended for stake, ward, and mission maintenance purposes, expenses of auxiliary organizations, and for recreation	1,542,920.00
Expended from ward and mission fast offerings	497,304.00
Expended from welfare contributions	283,357.00
Assistance rendered to missionaries	31,679.00
Expended from General Board dues and children's contributions to the Primary Hospital	128,615.00
Expended by Church schools, in addition to amount listed under budget expenditures, from funds derived from tuitions and other sources	386,180.00
Disbursed by the Relief Society for direct assistance and for gen- eral welfare purposes and health work	92,115.00
Total non-budget cash expenditures 1944, from contributions, other than tithing, donated by the Church membership	\$ 3,488,235.00
Expended by the hospitals for the care of the sick in addition to the amount paid from the tithes and included in Part I	38,140.00
Total budget cash expenditures by general Church offices brought forward from above	4,744,278.00
Total cash expenditures, budget and non-budget, of the Church for 1944	\$ 8,270,653.00

Part III—THE CHURCH WELFARE PROGRAM

Fast Offering Data:

Number of Church members who paid voluntary fast offerings
and welfare contributions:

In the Wards	193,031
In the Missions	28,153
Total	221,184
Per cent of Church membership who paid fast offerings	29.6%
Average fast offerings per capita in wards	80c
Average fast offerings per capita in missions (based on mem- bership of missions reporting)	38c
Average fast offerings per capita—wards and missions	74c
Amount of voluntary fast offerings and welfare contributions:	
In the wards:	
Fast Offerings	\$ 523,700.00
Welfare Contributions	305,303.00
In the Missions:	
Fast Offerings	43,189.00
Total fast offerings and welfare contributions	\$ 872,192.00

Friday, April 6

First Day

Welfare Program Cash Expenditures:

Expended from ward and mission fast offerings and welfare contributions for the care of the needy, consisting of food, clothing, rents, light, heat, hospitalization, burials, etc., and for the operation of bishops' and regional storehouses and the purchase of commodities for storehouses	780,661.00
Disbursed by the Relief Society for direct assistance and for general welfare purposes and health work	92,115.00
Disbursed by the General Welfare Committee for direct assistance and welfare purposes and for the overhead expenses of the General Committee	73,549.00
Disbursed by the office of the General Authorities for direct assistance	24,933.00
Expended by the hospitals for the care of the sick	38,140.00

Total relief cash expenditures for the year, all included in above grand total of budget and non-budget cash expenditures \$ 1,009,398.00

This is an increase over the year 1943 of 88,014.00

Total amount of Relief Society wheat stored in Church elevators December 31, 1944 (bushels) 315,135

In addition to the cash expenditure of \$1,009,398.00 for welfare purposes, the General Church Welfare Committee makes the following further financial report, with a statement indicating the production and distribution of commodities for bishops' storehouses and inventory of commodities December 31, 1944:

Summary of the Annual Report of the Church Welfare Plan:

December 31, 1944

FINANCIAL REPORT

Present Net Cash Value:

Current Assets (Net)	\$ 658,265.88
Inventories (Principally Commodities)	584,062.30
Fixed Assets (Land, Buildings, etc.)	1,522,172.54
TOTAL	\$ 2,764,500.72

Fixed Assets Include:

Deseret Industries, Deseret Mills and Elevators, Deseret Clothing Factory, Emery Coal Mine.

Ninety-five bishops' storehouses having a total floor area of 381,392 square feet.

This is fifty times the area covered by the Assembly Hall; ten times the area covered by the Tabernacle; and nine-tenths the area of the whole Temple Block.

There are sixty-seven canneries included in the bishops' storehouses.

Farms, ranches, dairies, and other regional and stake properties, made up of 3,453 acres of land, together with buildings, improvements, equipment, and livestock.

The Fixed Assets Were Acquired With:

- \$ 564,480.69 Cash from general Church funds, through the General Committee.
- 688,279.33 Cash from wards, stakes, regions, and Priesthood quorums.
- 269,412.52 Donations, Labor and Property.

\$ 1,522,172.54

The Fixed Assets Consist of:

\$ 325,445.77	Land.
941,326.64	Buildings
189,329.85	Equipment.
41,446.28	Furniture and Fixtures.
24,624.00	Livestock.

\$ 1,522,172.54

Production, Distribution, Inventory, and Budget Assignment of Commodities Connected with Bishops' Storehouses.

Items	Unit	1944 Pro- duction	1944 Distri- bution	Inventory December 31, 1944	1945 Budget Assignment
Canned Produce (Milk, Vegetables, Fruits, Jams and Spreads)	quarts	646,381	485,338	1,494,854	1,282,639
Animal Products (Butter, Eggs, and Meat)	pounds	346,114	440,785	80,726	701,636
Vegetables, Fruits and Sug- ar (Not Canned)	pounds	2,300,530	2,226,250	848,954	2,024,300
Grains (and Grain Prod- ucts)	bushels	36,240	16,400	52,753	87,940
Other Foods (49 Different Items)	pounds	50,324	25,919	63,993	52,383
Various Drugs and House- hold Supplies and Soaps..	items	94,494	110,055	98,745	79,700
Hay	tons	332	790	1,283	270
Cotton	500 lb. bales	12	47	38	25
Seeds and Miscellaneous	pounds	7,000	13,000	714	7,500
Fuel (Mostly Coal)	tons	438	1,339	1,161	500
Clothing and Dry Goods (329 Different Items)	articles	89,069	59,117	119,208	112,738
Furniture	articles	50	142	246	500

When the inventories and the 1945 budget assignments in the foregoing tabulation are compared with 1944 distribution, it is apparent that a surplus is being built in some non-perishable foodstuffs. To protect this surplus, distribution of foodstuffs, in so far as possible, is first made from the oldest stocks, which are from the 1942 pack. Most of the inventories are made up from 1943 and 1944 production.

Unavoidably there is some spoilage in the program, but expert investigation shows it is now not more, in the canning of fruits and vegetables, than occurs in commercial businesses handling similar items; nor is it greater with fresh fruits and vegetables, handled as such, taking into consideration the condition and grades of the product when received.

Activities of the Program During 1944, Canning and Processing for Storehouse Program:

Vegetables, Fruits, Jams, and Spreads	494,264 quarts	(697,554 cans)
Meat, Fish, and Fowl	18,749 pounds	(21,273 cans)
Milk, Canned (Each Can Equivalent to One Quart of Fresh Milk)	143,856 cans	
Miscellaneous Foods (Spices, Flavoring, etc) ..	13,980 pounds	
Flour, Cereals, and Livestock Feeds	251,097 pounds	

Group Canning:

The following canning was done at Welfare canneries for their own use by 540 groups, consisting of 45,615 people:

Fruits and Vegetables	652,659 quarts	(893,053 cans)
Meat and Fish	15,756 pounds	(23,143 cans)
		(916,196 cans)

Field Activities:

Field activities carried on in the production of the 1944 Welfare Budget include 1,217 crop projects, cultivating 2,729 acres of land; 361 livestock projects, which produced 754 head of livestock, 2,641 chickens, 1,907 rabbits, and 170 stands of bees.

In addition to the work done on these projects, 17,220 man days of donated work were done in the storehouse and processing plants.

For the purposes other than the production of the budget for the bishops' storehouse program, there were 326 crop projects, 11 livestock projects and 32 manufacturing projects operated during 1944. These projects utilized 440 acres of land.

Assistance Rendered:

Each year since 1938 there have been from 17,913 to 55,460 persons receive temporary assistance as to food, shelter, fuel, or clothing, through the bishops' storehouse program. In 1944 there were 27,164 persons so assisted. The Church has relieved the government of that much load.

In addition to this, there were, during this period (1938-1945) more than 851 distressed families that have been made entirely self-supporting; 6,041 persons have been assisted towards a permanent betterment in other ways, such as contributions to prevent business failures and mortgage foreclosures, to build or remodel homes, to aid families suffering from sickness or infirmities, to help needy farmers get equipment and to plant and harvest crops, to aid families to get necessary furniture for homes, and for many other like purposes; and 1,611 construction projects (shelter and housing) have been completed in addition to the construction of the bishops' storehouse program.

Persons Taken From Government Relief Rolls:

During 1944, 173 males and 319 females (total 492) have been removed from government relief rolls. Of this number 139 have been rehabilitated and are receiving no aid from the Church or from the government; 249 are receiving part of their support from the Church; and 104 are receiving all their needs from the Church. Of those receiving aid from the Church, 78 are working on Welfare projects, and only 96 are entirely unemployed. Since January 1, 1943, 707 persons have been removed from government relief rolls.

President Clark:

The primary purpose of the welfare plan has always been the supplying of food and clothing, shelter and fuel. There seems to be a great deal of uncertainty today as to what the real food situation of the country is. Some tell us we are faced with the greatest surplus that has ever existed in the history of the country. Others tell us that the food supply is short and that we should raise all we can.

Under these circumstances the only safe thing is to assume a food shortage and proceed accordingly. I therefore urge you brethren to urge your wards and stakes to fill their quotas in order that we may be prepared should the predicted shortage occur.

A WHISPERING CAMPAIGN AGAINST THE WELFARE PLAN

Reports come to us that some persons, we hope not many, are carrying on what politicians call a "whispering campaign" against the welfare plan, proclaiming it a failure. At least some of these whisperers seem to have been against the plan from the first, professing to see in it some deep-laid political scheme.

I am sure you will let me say now, and I was with the brethren when the plan was first worked out, that there was not then, there has not been since, and there is not now, any political purpose or end whatsoever in the plan. Those who proclaim the contrary are either wholly ignorant or completely misinformed.

The report I have read is a full demonstration that the plan is not a failure. Of course, if the people will not support it, so that the Lord withdraws his blessings from it, the plan will fall, but to this time the great loyal body of the Church, following the inspiration of the Lord, has supported the plan which has had a truly marvelous growth both in extent and in efficiency. All of us thank the brethren and sisters who have had immediate charge of the building up and operation of the plan, and sincerely congratulate them upon the outstanding success which has attended their work.

The general committee, composed in large part of business and professional men, have given unstintedly of their time and effort without any monetary compensation whatsoever, in a service which has brought needed aid and succor to tens of thousands who needed help. The Lord has blessed and will continue to bless them in their labor and lives. To the sisters of the general board of the Relief Society, and to the Relief Society workers throughout the Church, we offer our especial thanks and gratitude for their great service, without which we should have been almost helpless.

You will remember that back in the early days of the Church, it took the people in Missouri approximately three years and four

months to forfeit the blessings of the United Order. If you will read the revelations and the history of the time, you will find that it was the greed, rapacity, idleness, and covetousness of the people that caused the Lord to withdraw the principle from their midst. After they reached Nauvoo, the Prophet forbade our people then in Iowa to attempt to set it up there.

The welfare plan, which I once more repeat is not the United Order but is motivated by the same lofty and divine principles and purposes that underlay the Order, has now been in operation nine years. Through the blessings of the Lord and the faithfulness of the people, it has steadily grown and expanded its activities during the whole period; and it stands today stronger than ever before in its operation.

Its opponents have not destroyed and cannot destroy it, so long as the Lord blesses it and faithful members support it.

AID OF ALL CHURCH MEMBERS NEEDED

I might add another word:

To those opponents who are Church members, I wish earnestly to say: We need you now; we have needed you in the past; we would welcome you amongst us. Furthermore, we wish to say that if you desire or hope to keep the Spirit of the Lord and enjoy his blessings, you must cease your fault-finding and sometimes even your maligning of those doing their appointed tasks as servants of the Lord, and fall in and work with them, not against them. We need the aid of every member of the Church; we ask your help, but not so much on our account as on yours. This is a plea directed towards helping you to save yourselves from a threatened apostasy, which seems usually to follow fault-finding, disloyalty, and opposition to the Lord's plans.

However, if you refuse to aid, if you refuse to receive the blessings of joy and satisfaction which come from treading along the ways the Lord points out, we should point out to you that the welfare plan has lived, and we feel certain it will live so long as the Lord continues to give his blessings to the plan, and so long as the loyal, faithful members of the Church support it. But for your sakes we should rejoice beyond measure in your assistance.

We ask you bishops and presidents of stakes and chairmen of regions, not to substitute cash for the actual produce called for in filling your quotas. We need the produce, so please furnish your quotas in the kinds requested.

REPORT OF CHURCH AUDITING COMMITTEE

Elder Orval W. Adams read the following report of the Church Auditing Committee:

Salt Lake City, Utah
April 4, 1945

President Heber J. Grant and Counselors
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

Your Committee reviewed the annual financial report of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1944. That report discloses the Church to be in the strongest financial position in its history.

The expense of administration is very conservative. The Church is free of all debt. The sustained Authorities are administering with great care the sacred funds of the membership, which funds are contributed by the tens of thousands of devoted members, most of whom are people of limited income.

Respectfully submitted,

Orval W. Adams
A. E. Bowen
George S. Spencer
Harold W. Bennett
Church Auditing Committee

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I propose to use the opportunity afforded me at this general conference of the Church to read a letter which I have prepared. My thought in presenting it here is that the message of my letter may have better prospects of reaching those to whom it is addressed, and also that the sentiments which I have expressed may serve some useful purpose with my brethren and sisters in an endeavor comparable to my own. I shall be most grateful if this thinking proves to be justifiable. The letter is addressed:

To my friends and associates in various lines of endeavor who are not identified with the Church which I have the honor to represent.

TEACHINGS OF THE CHURCH SET FORTH IN A LETTER

My dear friends:

For many years it has run in my mind a desire to approach you on the subject of religion. I find it difficult to justify my delay and to discover any good reason why I have been so hesitant to talk with you

about spiritual matters. I suppose that it is chiefly because I have indulged the assumption that everyone's religion is to be regarded as such a personal and private thing that I have felt more or less constrained to keep off the subject, except where casual questions have arisen which have brought on brief conversations. You will wonder, perhaps, in view of such diffidence in talking to you, why I now choose this medium of an open letter to broach the subject and express my sentiments to you. The only answer that I can give, and it is not a very good one, is that it seems to be the easiest way of expressing myself to you without intruding on the privacy of your views without your consent.

I hope you will not resent my concern in your spiritual welfare. I must frankly admit, and I hope the admission will not too seriously affect your consideration of what I have to say, that I am prompted in part by an earnest desire to disseminate what I regard to be vital principles of truth among all men. You will be inclined to immediately label this as "propaganda," and unfortunately that word has come to bear the stigma of the imposition of one man's views on another. I hope you will accept my disclaimer of any attempt to force my ideas on you, and I hope, too, you will believe me when I say to you in advance that my personal regard for you is the chief motivating factor in the writing of this letter.

Without affectation, I express my admiration for the splendid virtues which I have seen in many of you. Your integrity, impeccable honor, generosity, courtesy, and ability command my esteem. I often think of you as representatives of the best types of Christian gentlemen and ladies. I have gained much from your association. I am sure that a great part of your thinking and good works is prompted by Christian ideals. I have no doubt that many of you have been schooled in and accept the almost universal Christian doctrines of the Fatherhood of God and the brotherhood of man, the atonement of the Savior, the immortality of the soul, and the good life of virtue and altruism taught and exemplified by our Lord.

I cheerfully and gratefully acknowledge the beauty and efficacy of these great doctrines and teachings and the universal distribution of the spirit of God in the earth. I am sure that the Christian doctrine and faith over the centuries have been the mainsprings of the civilizing processes which have brought beauty, culture, science, and education to their present high state of attainment. Christian doctrine is also responsible for the finest concepts of liberty and justice which prevail in the world. I have profound gratitude for the great brotherhoods and congregations it has fostered and every good cause which has emanated from it.

It is needless to say also that I have the deepest admiration for many individual Christians who ally themselves with the various Christian denominations of the world. I do not question the sincerity of countless thousands who give themselves to God—who strive with all the power and knowledge they have to serve him and keep his com-

mandments. I feel sure that he accepts their devotion; that he answers their prayers of faith and humility and that he recompenses their every good act.

I have deemed it desirable to so set forth my appreciation of the general Christian doctrine and faith in order to make clear to you that it is not a substitution of these lofty Christian principles which have been disseminated throughout the world for so many centuries which we have to offer, but it is in essence, a refinement, an extension, an enlargement, and a perfection of them which I take the privilege of bringing to your attention. You will pardon me, I hope, if I venture the observation that many of you, for whose ability in normal investigation and research in the discovery of facts I have the highest opinion, have been distracted from the attainment of a real understanding and concept of the work in which I labor, by having your attention focused upon some aspects of it which seem to differ from the teachings and practices prevalent in other Christian denominations. For instance, you are all pretty well acquainted with what we call the Word of Wisdom, with the tithing system of the Church. These and other somewhat unique practices of the Church have, I often fear, stood out so prominently in your observation and contemplation of the Church and its doctrine that you may not have troubled yourselves, because you may not be particularly attracted by these unique things, to delve into the fundamental concepts and principles underlying not only these special teachings and practices but the whole body of truly Christian doctrine which we have to give to man. It is true that we regard it as important to refrain from the use of liquor and tobacco and to pay tithing, but adherence to these standards does not alone constitute complete conversion to and understanding of the latter-day work, although generally they are very acceptable evidences of it. I would like, if I can, at least, to glimpse for you what I regard as being the more basic foundation principles set forth in the latter-day interpretation and presentation of the gospel of Jesus Christ. I hope I can make you see that these concepts and interpretations are not in any way antagonistic to the true Christian principles to which many of you subscribe, but that they serve to make the Christian doctrines you have accepted more vital and real and more potent in the realization of the hope and faith your Christian experience has brought to you.

Now I must proceed upon the assumption that if you have any interest in religion, and in the Christian religion in particular, your interest prompts you to want the truth and to secure for your life the best which is obtainable. I am sure you will agree that the chief objectives of the whole Christian doctrine are to improve life here and to attain a good and eternal life hereafter. Perhaps these two objectives are in reality one, for I think it safe to say that most Christians contemplate a relationship between life here and life hereafter. Now, one of the first contributions which the latter-day interpretation has to offer is in this very matter.

I do not pretend to be such a student of the exposition of Christian doctrine over the centuries as to enable me to say with assurance that the distinction between general salvation and individual exaltation was never set out in Christian teachings prior to the advent of the latter-day work, but I am certain that it has not been stressed in recent Christian utterances. This distinction between salvation and exaltation we regard as being indispensable to a true understanding of Christian truths. We, as many of you, are persuaded that the teachings of Christ fully justify the conclusion that he came to earth as the Savior to atone for the transgressions of our first earthly parents which removed men in mortality from the presence and association of God, our eternal Father. We may not be able to explain the method by which the atoning sacrifice of this one man could accomplish the redemption of all men from the original fall, but we do know that that was the purpose and the effect of the atonement, and we have full justification for believing that the atonement brought life after death to all humanity irrespective of the goodness or the badness of individuals. Resurrection from the grave is just as universal as death, and general salvation in the sense that all are saved from the effects of original sin and that all will be immortal souls is the universal gift of the Son of God. Individual exaltation, however, is something different. Through a latter-day revelation came the information that there are stations and gradations of position in the future life as in this life, and naturally there are places of preference. These various stations are referred to in the revelation as being kingdoms or degrees of glory, and their exposition serves to amplify and clarify the Savior's reference to the "many mansions" in his Father's house, and other scriptural passages. By exaltation is meant the attainment of the highest station, the most preferential position in the future world of varying kingdoms and glories. The highest place or kingdom is called celestial, and it is in the celestial kingdom that the highest aspirations of the Christian are realized. This is exaltation.

I cannot tell you in this letter all that exaltation comprehends. Our concept of heaven is a study of no small proportions, and it presupposes a considerable knowledge of other revealed theological principles. It must suffice for this writing to tell you that it contemplates not only the preferential condition in the hereafter—a coming back into the presence of the Father and the Son, but it projects into the future a state of perfection of the human soul. The immortal soul which is the union of body and spirit becomes invested with the divine nature of our eternal Father and our elder Brother, Jesus Christ. One's powers of accomplishment are unceasingly multiplied by the eternal acquisition of knowledge. As a companion of the Father and the Son, he joins and assists in their work. While it is impossible for the finite mind concretely to visualize the scope and nature of divine operations we have sufficient knowledge to teach us that they are of the highest order and satisfy the most idealistic craving and aspira-

tion of the human soul. In purpose and scope it is a never-ending experience in eternal progression and achievement.

We learn also from the revelations that in this lofty state of exaltation we are to enjoy a perpetuation of the kinship and ties which have bound us to our dear ones in earth life. We have the assurance that the things which we have prized most here in this life—home and family—are not to be denied us when we pass from mortality. Husband and wife will still be companions, sons and daughters forever our children, and the sacred establishments of home wherein they were bred and nurtured will be spiritually perpetuated. And then we learn, too, of a profoundly sacred principle and promise held out for those who attain exaltation which I mention to you with a little hesitation because I have not yet laid the foundation for it, and that is this: That these eternal homes of the future life shall be blessed with eternal increase so that families never cease growing in number, in virtue and power, ever continuing to subserve the eternal and beneficent purposes and designs of the Creator of the universe.

I am keenly aware that much of this may seem highly theoretical and ethereal to you, and some of it I would not mention to you at this stage of discussion if I did not deem it necessary to an understanding of that which is to follow. Although it may have taxed your credulity and faith somewhat to entertain in your thinking the ideas which I have endeavored to project concerning exaltation in the celestial kingdom of God, I wonder if many a devout Christian not of our persuasion does not in his heart hope and pray reverently for some such condition as I have outlined as the embodiment of his future state whether or not he has ever consciously formulated his ideas into words. To see the Eternal Father and his Son; to enjoy something of their association and direction; to acquire more and more knowledge and more and more ability; to use increased talent in the prosecution of God's work; to continue to enjoy the dearest relationships we know on earth; to build an eternal home with never-ending posterity, may not these be the embodiment of the hopes and righteous aspirations of a Christian, although he may never have tried to visualize them concretely before?

If it so happens that you have never asked yourselves the question: What does heaven hold out to me, a Christian: what do I hope to secure in life after death? I wish you would ask yourselves this question and be frank with yourselves in answering it. If you honestly conclude that you have never attempted any visualization of a future state, it may be that the concepts I have given you from modern revelation will help you to formulate your ideas. It may be, too, that if you have heretofore entertained views on the subject, the condition which I have described which obtains in the hereafter may pretty largely embrace the hopes and aspirations which you have had in more vague and uncertain terms.

In any event I am going to ask you to accede for the moment that in Christian theology there is a preferential state in the hereafter. It

seems to me that it is not difficult for Christians who accept Christ's teachings of the rewards for the good life to make this concession. If, therefore, the ultimate goal of the true follower of Christ is to attain exaltation in the celestial kingdom, not just general salvation and resurrection from the dead which come to all through the atonement of the Savior, not immortality which is the lot of every person whether he will or no, but this supreme glory, this incomparable blessing which I have tried so feebly to describe; if that is the ultimate objective, how may it be achieved?

In answering this question I am obliged to discriminate. It would be a very easy and simple answer and one that I am sure would be acceptable to many people to say that nothing more is necessary than to live a good virtuous Christian life, all of which is necessary and indispensable to the attainment of exaltation. In one sense the Christian life is all that is necessary, but it is not the sense in which it is usually construed. Through latter-day revelation we learn that the true followers of Christ not only incorporate into living all the so-called Christian virtues, but they also accept, adopt, and conform to every law, principle, and ordinance of the Gospel of Christ. They believe that the gospel in its entirety is designed and divinely instituted for the single purpose of leading the sons and daughters of God into his celestial kingdom. They recognize the fact that it has been in ages past and now is and will continue to be an immense gain for people to adopt the Christian virtues as a standard of living, but they know that exaltation, the supreme blessing, may be had only through obedience to every specific requirement laid down therefor.

Among the formal requirements, in addition to the good life, are membership in the Church of Christ, baptism, the laying on of hands for the bestowal of the Holy Ghost, the receipt of the priesthood and sacred temple ordinances revealed to and performed for those only who prepare themselves for initiation into the beauties and blessings of the celestial order. You may wonder why these formal ceremonies and ordinances are requisite. In this brief correspondence I can only tell you that they are prescribed by the Lord in his revelations to men, both ancient and modern, and that they are consistent with the principles and practices laid down by the Savior who is the Author of the gospel plan during his ministry in the flesh. There is much that might be said by way of explanation and argument in support of these ordinances and their essential symbolism and vitality in the gospel plan. I am sure that an impartial investigation would persuade you of their reasonableness and desirability, but in the last analysis their acceptability must be based on faith in the revealed word of God.

Even in this brief sketch there is one more basic principle to which I must invite your attention. I am sure you would regard it as a serious omission if I did not present it, for if you gave any consideration at all to the essentiality of the ordinances which I have mentioned as necessary for exaltation, you would surely want to know about the authority to administer them. Is this authority available?

I am sorry I have not time at this writing to give you a full account of its bestowal by authorized messengers and its derivation down to the present time. I will have to content myself by giving you a legal opinion. It so happens that I have had some training in the law, and I have some knowledge of the competency and admissibility of evidence to sustain an allegation in a judicial tribunal. I do not hesitate to give it to you as my opinion, that there has been at various times since the origin of this latter-day work, competent legal evidence available for introduction in any court of law for the establishment and verification of the claims put forth by those chosen to originate the restored gospel as to divine authority conferred upon them, and as to the transmission of that authority to the present day. I cannot reasonably expect you to rely on this opinion. The most that I can hope for is that it may serve to prompt investigation.

There are other factors inherent in the nature of this divine commission which bring irrefutable assurance to me and my associates of its genuineness. I believe some of them would appeal to you.

Now, my friends, I am forced to a quick summation. In taking the liberty of writing you, I have assumed your interest in Christian religion and your acceptance of the Christ as the Author of the gospel. I have all too briefly reviewed the Savior's atonement and its effect in bringing general salvation and redemption to the human family. All will be resurrected and secure the boon of immortality. There is an order in the resurrection of which some day I would like to tell you. I have pointed out the difference between general salvation and individual exaltation in the celestial kingdom, which is designed to be the highest and final goal of the faithful Christian. I have mentioned the requirements for admission into this preferential state and the authority essential for the administration of the ordinances. This is but a skeleton outline of a few basic principles which have come in these latter-days with the restored gospel of Jesus Christ. There are countless other arresting concepts resulting from this new interpretation which make priceless contributions to the Christian doctrine. Out of my friendship for you, I have a great desire that you might hear these concepts, enjoy them, and adopt them. I know they will bring richness into your lives as they have done in mine, and I know they are good for the world in the solution of its problems, but that is another subject, into which I must not enter.

I hope you will accept this letter in the spirit in which I write it, as one friend to another. If it shall serve to intrigue your interest in the least degree in the cause that is so dear to my heart, I shall be very grateful.

There is but one thing more. If you are prompted to give consideration to the things I have written about, I hope you will not be dissuaded in their acceptance by the deficiencies you may observe in the lives of some of us who have espoused this noble cause. We confess our weaknesses. We are trying to develop strength to overcome them. I ask you to try to look at the excellence of the message and

overlook the faults of some of its adherents. Please judge it by what it has done in the elevation of the lives of thousands of our Father's children and by its inherent truth.

With kindest regards and the best of good wishes, I am
Sincerely and fraternally yours,

Stephen L Richards

My brethren of this assembly:

I thank you very much for patiently listening to my reading of this letter. If perchance it should contain a thought which might be helpful to you in bringing the gospel message to some of your friends, I shall feel that your indulgence has been in some measure justified. That we may all have the urge and the courage to bring the truth to the understanding of our neighbors and associates is my earnest prayer. I ask it humbly in the name of him whose servants we are, the Lord Jesus Christ. Amen.

President Clark:

In the last few minutes President Seymour Dilworth Young has come into the building. As Brother McKay told you, we have been trying to reach him since this morning very early. Brother Young, while you were on the road coming here, we have sustained you as one of the members of the First Council of Seventy. This calling without notice or previous consultation, is the way the call of the Lord frequently comes. We would like you to come to the stand this afternoon Brother Young, and take your place with your brethren.

The congregation will now sing, "How Firm a Foundation," Song Folder 14, L.D.S. Hymns No. 339, Hymn Book No. 227.

The closing prayer will be offered by President John D. Hill of the Oquirrh Stake, after which the conference will stand adjourned until 2 o'clock this afternoon. This afternoon's session will be broadcast over KSL of Salt Lake City and KSUB of Cedar City.

The congregation sang the hymn, "How Firm A Foundation," L.D.S. Hymns 339, Hymn Book 227.

Elder John T. Hill, President of the Oquirrh Stake, offered the closing prayer.

Conference adjourned until 2 p.m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference convened at 2 o'clock p.m. in the Assembly Hall, with President J. Reuben Clark, Jr., First Counselor in the First Presidency, presiding and conducting the services.

President Clark:

This is the second session of the 115th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Assembly Hall on Temple Square, Salt Lake City.

There are present on the stand this afternoon all the General Authorities of the Church as sustained this morning, except President Grant, who is resting at home and who has a direct wire leading from the Assembly Hall to his home so that he is able to listen in on the services.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City.

We will begin the services by the congregation singing: "Come Ye Children of the Lord," Song Folder No. 15, L.D.S. Hymns, No. 238. Our Conductor this afternoon is Elder Richard P. Condie; our organist, Elder Frank W. Asper.

The opening prayer will be offered by President James M. Smith of the St. Joseph Stake.

The congregation joined in singing the hymn, "Come, Ye Children of the Lord."

Elder James M. Smith, President of the St. Joseph Stake, offered the invocation.

Singing by the congregation, "O Say, What Is Truth?" L.D.S. Hymns No. 191, Hymn Book No. 59.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

PORTRAYAL OF HOME CONDITIONS RELATED IN MAGAZINE ARTICLE

A few years ago I read an article in a national magazine written by an obviously well informed and high principled woman. Apparently she had never married and after many years of separation made a visit to an intimate friend of her college days who had by then two well grown children, a boy and a girl. Her story is mainly about the shock she experienced from the conduct of these two children. She noted that their mother, her old friend, had substantially no influence with them. The daughter's bearing towards her mother was condescending. Her mother's exhortations and protests were received with a patronizing air of wearied tolerance as if to say that this superior young lady would have to bear with what resignation she could the hopelessly old-fashioned, outmoded and impossible notions of her matured mother.

The visitor heard the worried mother protest the indelicate indiscretions of the girl in her behavior with young men without even the precaution of privacy and heard the daughter's mockery of her mother's prudery and lack of sophistication.

The boy of the household went and came pretty much as he pleased with no questions asked or answered. Home to him was a place to sleep and have meals, if convenient.

Exhibitions of this kind were a source of deep wonder and un-

easy concern, as well as of embarrassment, to the guest in the house. But the climax came as the period of her visit was drawing to its close. She was awakened in the night by a disturbance in the house and was the unwilling ear witness of a family scene. The girl it seems had come home from a late party pretty thoroughly intoxicated and was leading her escort, in like condition, to her room when they were detected and intercepted by her aroused parents. There was a noisy scene before the boy was finally sent off home and the girl put to bed.

The girl made no pretense of concealing from her mother her habit of flouting the conventions so far as modesty and maidenly purity were concerned. So the author ended her visit and went home to clear her head and do some thinking. The result was the article mentioned.

Apparently she had a quite thorough-going acquaintance with the ideas and attitudes of the youth of the day, and she undertook a searching analysis of conditions as she knew them to be and as pointedly focused upon her attention by her recent visit. Her whole sense of propriety and even decency was outraged by what she had seen at her friend's home.

That friend, in the days of their girlhood association, had spontaneously, and as a matter of habit and acceptance, observed the conventions and proprieties. She had been a girl of robust health and exuberance, happy, wholesome, a delightful companion of high ethical and moral standards. She had a wholesome zest for life and enjoyed living. How to account for her children!

EXAMINATION INTO CAUSE OF DELINQUENCY

The author examined her own life and the atmosphere in which she had been reared as well as the lives of the youth of her time including the friend she had just visited. They recognized certain self-restraints which were expected of girls of good upbringing and conformed to established standards of decorum and good breeding. They still did, now that they were come to maturity of life, and were pained by the departures of today. This naturally led back into an examination of the influences that had gone into the shaping of their characters. And that carried the examination inevitably back to the homes in which they had been reared.

The religious note was strong in those homes. The Bible was read and believed in. Families prayed there. Daily on their knees they talked to God who was revered and was a reality. They were church-going people and set apart one day a week as a holy day to hold sacred and on which to do reverence to the Author of life. The majestic hymns they sang carried messages to their expanding souls. They heard the simple, direct, soulful, and convincing words of the gospels whose grandeur somehow silently carried over into their hearts and furnished the ideals for their living. Those ideals through

practice were silently woven into the pattern of their lives, and they came out with established characters, and stable guides to conduct, which made them secure against the waves of laxity which washed about them with the changes of time.

Then the author did what to me seemed a most astonishing thing. She proceeded to explain that, of course, she and her friend and their associates had in their college years given up the simple faith of their youth, had ceased to give credence to the beliefs which had sustained them, had given up their Bible reading and their church-going and their Sabbath observance and their prayers. They found that these artificial props were not necessary to their living of the good life. They didn't need the church—group practice of religion—they had their own religion which was quite sufficient, though really it was only a certain code of ethics originally rooted in their religion but now cut loose from its roots and dying because no longer nourished from the roots. With an amazingly artless simplicity, she deplored and was baffled by the barbarity of her friend's children without apparent consciousness of her own incredible failure to recognize the relations of cause and effect. Her friend's attitude toward religion and religious practices was similar to her own. Yet here she was mystified by the moral bankruptcy of her friend's children who had been deprived of the very character-forming influences upon which the strength of her own character and of her friend's character, and the characters of their generation had depended for formation and growth.

What right have parents or others to complain that children's standards are not up to their own when they have deprived those children of the very faith and practices upon which their standards have been established? By her own confession the author whose analysis we are considering and likewise the mother of the children whose conduct had provoked her study had been themselves living on the early-gathered fruits of a now discarded faith.

That might suffice to carry them through from the force of established habit. But with that faith discarded there was nothing to bear new fruit for the nourishment of the next generation. She and her friends had been living upon and had consumed their spiritual capital, and there was no inheritance left for the children.

It seems incredible that this highly intellectual woman whose penetrating insight had so unerringly led her to put her finger on the factors most powerful in the stabilization of herself and friends could have been so wholly oblivious to the need of those same influences in the lives of new generations.

Because she and her friends had been able to maintain integrity of life after they had discarded their early beliefs, she apparently thought that such beliefs and the practices to which they led were not necessary to stability, failing to discern that ethical principles lose their convincing, motivating power when divorced from the religious faith which gave them birth. It is a common error. We all,

I am sure, can call to mind friends of the highest standards of character who have drifted away from the religious convictions in which they were reared and have been pained to see that their children's characters have so sadly deteriorated. It is hard for character patterns to carry over for more than one generation beyond the one which witnessed the forsaking of the faith in which those patterns were fashioned.

The lady we are speaking of deplored the degeneracy she was compelled to admit, but never once did she even so much as hint that the remedy lay in the revival in the homes of the land of the influences under which she herself had grown strong.

CHRISTIAN FAITH THE ROOT OF CIVILIZATION

Now, if religion goes into decay in enough homes, it will fade out in the nation, which after all is but the aggregate of the individual home units. That would be a change of fundamental and of far-reaching consequences. For the truth is that the whole western civilization was built upon the basis of the Christian religion. Terminology itself tells how completely this is so. Christendom is the word employed to designate that large area of the world where the Christian religion became dominant. With its establishment and acceptance in the Roman empire, it became the most powerful influence in shaping the course of the western nations where Rome had controlled and of new nations which came into being. So important was that influence that the advent of Christ was made the new base for the reckoning of time. All events in Christendom are dated as having occurred before or after that meridian. It marked the beginning of a new era which still is spoken of as the Christian era. The whole new civilization had its roots in the Christian faith. Of course its ideals of perfection could not at once be assimilated or even grasped by the peoples who received them. They made plenty of mistakes and committed many excesses and grafted on plenty of false interpretation. Nevertheless the Christian faith remained the central idea that dominated all else. It has remained so through many centuries, and you can't cut loose from it now without effecting a revolutionary change. So long as the abstract idea is adhered to as the guiding notion, no matter how imperfectly lived in practice you can always hope for improvement, a moving away from erroneous conceptions toward the ideal. But when the ideal itself as a central controlling force is gone then a basic change has come. Christian convictions made the west dominant over the centuries. A departure from them is portentous in the extreme.

NO PEACE EXCEPT UPON A SPIRITUAL BASIS

Where does the world of Christendom stand today? Right in its heart, not in some pagan land, the present cataclysmic upheaval broke out. It was freely recognized that there was irreconcilable antagonism between the old Christian basis and the ideals of the new

order. We had not only a physical war but a war of basic beliefs as well. So long as disputants profess the same basic beliefs and purposes but differ about the means of their realization you have merely a struggle for control. But when fundamental beliefs are at war, you have the inception of revolution. It is no longer a mere struggle for control but a struggle that reaches down to the spiritual depths. Any mature person who wants to take a retrospective glance must see that between 1914 and 1939 something very fundamental has happened. That first named year saw the beginning of a great war. We got into it with a fanfare of great national exhilaration. Our soldiers marched off to the blare of trumpets and the stirring strains of martial airs as the bands led them away. Everybody had unshaken faith in the soundness of our institutions and the unquestioned merits of our system. The war was but a bothersome interruption in a course of life which would pick up again when the nasty business was over. Today it is not so. There is no fanfare, no sparkling enthusiasm, but a sombre, sober resignation to an ugly, unwelcome task which must be done. I am not saying that there is less of determination or of efficiency than there was before. But the spirit of the approach is different. Neither are people so sure about what will happen afterwards nor what it is all about. There is a grave anxiety and uneasiness of feeling evidenced by the voluminous talk about the postwar world. There seem even to be some who think our system is wrong—the basic concept on which our institutions have rested—and they are willing to see it all die. Others think evils have fastened themselves like barnacles upon us, and they need to be pared away. There is contrariness of opinion as to what is worth saving and what should be consigned, without struggle or regret, to the limbo of oblivion. New conceptions are thrusting themselves forward. The strong faith of half a century ago is crumbling; we are losing our spiritual basis. Dr. Sproul of the University of California has said we are in a race with catastrophe. But people don't seem to believe it, nor to know that the spiritual problem lies at the core of our trouble and demands solution if we are to recover our national health.

Look at the liberated countries of Europe. No sooner is the heel of the oppressor lifted than bitter strife embroils them anew. Self seeking, greed for power, groundworks for a new supremacy, irreconcilable differences about the spiritual basis of government, its functions and relationships to those who live under it—all clamoring for recognition and control. Unless they can be reconciled on the basis of an underlying spiritual end there can be no contentment, hence no peace.

But everybody seems still to pin faith to economic and technological reconstructions. We hear much about elevating the standard of living of peoples. But almost exclusively those improvements seem to be conceived of as providing more things—greater physical satisfactions, greater ease, more leisure, less work, more guarantees

of physical security. Long ago Jesus taught that "life consisteth not in the abundance of the things one possesseth" and that "life is more than meat and the body more than raiment." Principles are pushed aside in the interest of immediate gain. When the American colonies were having their disputes with the mother country, the latter fixed it so that they could buy their tea and pay the tax cheaper than they could smuggle the tea in without tax. It was thought this would beguile them into yielding and paying the inconsequential tax. But the colonists were standing for a principle. If they could be subjected to a small tax, they could, when the custom was firmly established, be subjected to a larger tax. They resisted and took the consequences. That is the essence of spiritual supremacy. What is needed today in Christendom is a revived faith in the spiritual basis upon which it was built rather than more machines and things. Devotion to principle rather than victims of the bribery of easy satisfaction through immediate gain!

The war is not the cause of the world's trouble; it is only the outward manifestation of an inner decay. When the war is over, the trouble will not be over, which is the reason for the great concern about the postwar world. The world will still have the spiritual sickness, which is the real cause of the war, to deal with. The moods and notions which have permeated the minds of men cannot be shot with bullets. They will still be rampant when the fighting is over. We may not flatter ourselves that they are confined to the aggressor countries. In one degree or another they have penetrated into all lands. They are doing their work of corroding, corrupting, undermining, destroying.

You can't pick up peace and put it on people; it is a state of the spirit. You can't hand over liberty or freedom as a gift to people who are not spiritually prepared to receive it. Disputes about means of accomplishing ends agreed upon are of little consequence, but when the ends themselves are in dispute you have a difference that goes right into the heart and spirit of things.

And the disputes which divide the peoples of the world today are disputes about ends, about the whole spirit that governs in human relationships. Nothing but spiritual unity will work the cure.

And that spiritual essence must rest in a power standing above all to command their allegiance. It must rest in God.

THE GOSPEL THE FOUNDATION OF PEACE

You who are gathered here may properly have keen interest in plans for the curing of the ills of the world, but you may be assured to start with that there are no values which form so safe a guide as the gospel which formed the basis upon which the nations of Christendom were founded and which attained their highest expression under the Constitution of our own land. The disintegrating forces are such that no passive piety or lip service will do. It must be an active, motivating assertive faith cultivated, and fostered, and main-

tained in the homes and among the families of the people. It calls for a revival of the worship of God in the homes, where he is believed in, revered, prayed to—where a day is given to reverence when people assemble in worship and hear again the majestic words of the Master and gain a rebirth of the spirit. Go home and teach your people that, and you will be ministering to their salvation as well as to the good of the world. That we may all do so, I pray in the name of Jesus. Amen.

ELDER MARK E. PETERSEN

Of the Council of the Twelve Apostles

One day an ancient prophet called his son to his side and talked with him about liberty. They discussed the free agency which God has given to us all, which permits every man to choose his own course in life, whether good or bad. The father told his son that it is impossible for a man to exercise his right of choice unless alternatives are placed before him: virtue and vice, light and darkness, the bitter and the sweet. Then he said, "Man could not act for himself save it should be that he was enticed by the one or the other." Therefore, "it must needs be that there is an opposition in all things." The ancient prophet told his son that this opposition in all things had existed from the beginning of time and that even in the Garden of Eden the forbidden fruit stood in opposition to the tree of life. (See II Nephi 2:11-16.)

THE RIGHT TO CHOOSE GIVEN TO MANKIND

When Jesus began his ministry, he also dealt with this opposition in all things. He recognized that evil is in the world, and he acknowledged that all men have their free agency and have the right to choose between the good and the evil. All through his ministry he taught men to choose the right and told them of the many blessings they would receive if they would do so.

Again he said that if men were to choose the evil they would be condemned; that their offences would bring sorrow, not only upon other men but upon themselves. Therefore, he said:

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh. (Matt. 18:7.)

As he went about in his ministry, Jesus was met with varied reactions. There were some who gladly accepted him, followed him wherever he went and tried to live his teachings. There were some who were indifferent, and then there were others who openly opposed him. So the people of that day had before them a clear working example of the law of opposition in all things. On the one hand was Jesus preaching the way of life; on the other were the Scribes and the Pharisees who fought him at every step. Then there were the indif-

ferent ones. Can we say that they were for the Lord or against him, or were they merely, as we say, indifferent? I call to your mind that the indifferent ones did not keep the commandments, and by their indifference they encouraged others to be indifferent, and as the others became indifferent, they also refused to obey the commandments of the Lord their God.

These indifferent ones built up a barrier against the Christ, and as they spread the example of disobedience they became a hindrance to him in his work, and for that reason the Lord said:

He that is not with me is against me; and he that gathereth not with me scattereth abroad. (Matt. 12:30.)

At another time he said, "Ye are my friend, if ye do whatsoever I command you"; and then again he said, "He that loveth me not keepeth not my sayings."

His attitude regarding the indifferent ones is further shown by the message of the Lord to the seven churches as given to John on Patmos; and you remember what was said to one of those churches:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Rev. 3:15, 16.)

So with the Lord we take sides. We are either for him or we are against him. We are strengthening his work or we are weakening his work. Every Latter-day Saint should ask himself whether he is for the Lord or whether he is against the Lord; whether his deeds are sustaining and strengthening the work of God or whether his deeds, even his indifference, are weakening the work of the Lord.

MEN ARE AUTHORIZED TO CARRY ON GOD'S WORK

Then there is another lesson which the Lord taught in those days, and that lesson was this: that we cannot be for the Lord and at the same time be against his authorized servants.

Jesus well understood that he would not remain long in mortality and that his ministry would necessarily be limited, and so he planned to follow the age-old example of the Lord in raising up and calling to the ministry living prophets, authorized men of God, to carry on the work.

But in doing so it was necessary for the Lord to warn these servants in the ministry of the attitude of the people. He remembered that in the ages past there had been a tendency on the part of the people to resist, reject, persecute, and even slay the prophets of God, and Jesus knew that that tendency continued even in his own day because he had felt it. And now, as he was about to send forth his authorized servants to minister among the people, and having in mind this tendency, he said to them, "I send you forth as lambs among wolves."

What a commentary upon those who reject and resist and per-

secute the authorities of the Church. What a rebuke from the Lord himself to those who stand in opposition to the servants of the Lord.

He tried to comfort these disciples. He told them that whosoever would receive his authorized servants would receive him; and whosoever received him would receive him who sent the Lord. But then he said:

... he that despiseth you, despiseth me; and he that despiseth me despiseth him that sent me. (Luke 10:16.)

Remember, he was speaking to the authorities of the Church. Then he said further:

... whosoever shall not receive you, nor hear your words, ... Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. (Matt. 10:14-15.)

MODERN AUTHORITIES ON SAME BASIS

Then with his warning these chosen servants of the Lord, these authorities of the early day Church, went forth as commanded by the Lord, and they tasted of the opposition in all things. There was opposition within the Church, and there was opposition out of the Church. Persecution both within and without increased. The spirit of apostasy spread, and finally apostasy overcame the Church. The leaders of the Church were destroyed, and taken out of the ministry. The people were left in darkness, and gross darkness covered their minds, and we had a complete apostasy from the truth.

It was decreed, however, that in the last days there should be a restoration of the Church, and we who are here are witnesses of the fact that the Church of Jesus Christ has been restored in these last days. But it has been restored upon the same basis that the Church was built upon in ancient times and is founded upon a foundation of apostles and prophets. In other words, the authorities of the present day Church were especially appointed by the Lord to represent him in these last days because he could not be here always in person any more than he could in the days of Paul. Therefore, the Lord spoke to his modern authorities in the same way in which he spoke anciently, and he said:

And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends. Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe—In my name they shall do many wonderful works: In my name they shall cast out devils; In my name they shall heal the sick; In my name they shall open the eyes of the blind, and unstop the ears of the deaf; And the tongue of the dumb shall speak; And if any man shall administer poison unto them it shall not hurt them; And the poison of a serpent shall not have power to harm them. Doc. and Cov. 84:63-72.)

While speaking in these last days, the Lord remembered again

the tendency of the people to resist the living prophets of God, and to persecute them, to say all manner of evil against them and to undermine the work they are doing. The Lord remembered that there were people in his own day and in earlier days who possessed such a tendency, and he knew in these last days there would be men and women who would continue to fight against the living prophets of God. But he comforted these modern living prophets and said to them, He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me; but conversely he taught, "... Wo unto that house, or that village or city which rejecteth you, or your words, or your testimony concerning me." (Doc. and Cov. 84:94.)

So you see, he placed the modern authorities of his Church on the same basis as that on which he placed the ancient authorities of the Church, and he again preached the doctrine that if the people receive you, the living prophets, whether you live in 1945 or whether you live in A.D. 30, "they receive me, and whosoever rejecteth you, rejecteth me." That was the doctrine of the Church anciently. It is the doctrine of the Lord himself in these days, and whosoever rejects or receives the living authorities of his Church rejects or receives the Lord himself.

DISLOYALTY TO AUTHORITY WEAKENS THE CAUSE

Now, recall the scripture I read to you earlier in this discussion: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Keeping in mind the doctrine of the Lord with respect to his servants, that if we, the people, reject the servants of the Lord, we reject the Lord, and that if we receive the servants of God we receive God, we are fully justified in interpreting this scripture, that I have just read to you, in this way: "He that is for the living prophets of God is also for the Lord; and he that is not for the living prophets of God is against the Lord." We may interpret it also in this way: "He that is loyal to the living authorities of the Church is loyal to God; and any Latter-day Saint who is disloyal to the authorities of the Church is disloyal to God." Or we may read it this way and still be within the truth: "He that sustains the authorities of the Church sustains the Church and the Lord, but any Latter-day Saint who does not sustain the authorities of the Church places himself in a position where he weakens the cause of God instead of lending it strength."

Now look at the other part of that scripture. "He that gathereth not with me scattereth abroad." When we speak of "gathering with" the Lord, or assisting him in gathering in the souls of men, gathering them into the fold of Christ, we speak of an organized effort, and we speak of an organized program. We speak of the fold of the Church of God and therefore, if we are "gathering with" him, we are working with him, working in his Church, working in his program, accepting his program and lending our strength to it.

And then there is another thought in connection with it, that if we are "gathering with" him we engage in a cooperative effort, co-operation on the part of us, the Latter-day Saints, cooperating with the leaders of the Church, cooperating with the Lord in gathering into the fold of Christ the souls of men.

Now, are we gathering with the Lord, or are we, by our efforts, scattering abroad the sheep that he is trying to gather into the fold? Are we cooperating with the authorities of the Church, are we gathering with them; are we assisting them in bringing into the fold of Christ the people the Lord would save? Are we gathering with them, co-operating with them in the prosecution of the program of the Church, or are we criticizing the authorities of the Church and undermining them and their efforts?

I call to your minds the words of the Prophet Joseph Smith in this connection:

I will give to you one of the keys of the mysteries of the kingdom. It is an eternal principle that has existed with God from all eternity. That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly that that man is on the high road to apostasy, and if he does not repent, will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating and as firm as the pillars of heaven.

So spake the Prophet Joseph Smith.

I ask you again, my brethren, and my sisters on the air, are you for the Lord and his program or are you against them? Are you for the authorities of the Church or are you against them? Are you gathering with them, or are you scattering abroad? Are you on the Lord's side?

Who's on the Lord's side? Who?
Now is the time to show;
We ask it fearlessly,
Who's on the Lord's side? Who?

The pow'r of earth and hell
In rage direct the blow
That's aimed to crush the work;
Who's on the Lord's side? Who?

We serve the living God;
And want his foes to know
That if but few, we're great;
Who's on the Lord's side? Who?

We're going on to win,
Nor fear must blanch the brow;
The Lord of hosts is ours,
Who's on the Lord's side? Who?

—H. Cornaby

There is an opposition in all things. You have your free agency. Are you using that free agency to strengthen or to weaken the cause of God? And if you are weakening the cause of God, I say to you with Joshua of old, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve."

I earnestly pray, also in the words of Joshua, that each one of us will say, "... as for me and my house, we will serve the Lord" (Joshua 24:15), and this I pray in Jesus' name. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

One of our poets put into song form this sublime thought:

The works of God continue,
And worlds and lives abound;
Improvement and progression
Have one eternal round.

COMFORT IN THE SCRIPTURES

In this dark and cloudy day, when, like the leaves of the forest, many sad tears are falling, we can go to the holy scriptures, those wells of salvation, and draw from them peace and comfort which only Jesus Christ and his prophets can give.

The Apostle Paul eloquently declared:

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Hebrews 12:2.)

How wonderful it is to have a finisher of our faith. There are many beginners in this world, but there are few finishers.

The Lord Jesus Christ, centuries before he came into mortality, uttered these words. They are found in that treasure house of knowledge, the Book of Mormon, and are as follows:

... for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever. (II Nephi 29:9.)

The work of God must be noble and grand. The Redeemer said:

For this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

I think that a Mormon elder who expects to pass away his time in the hereafter singing and amusing himself or resting is not worth his salt. God Almighty is ever engaged in the glorious work of bringing to pass the salvation of man.

FAITH IN THE PROMISES OF THE LORD

I have faith that those heroes who sink in death, paying the supreme sacrifice on the field of battle—the faithful young men, trust—

ing in God, shall have everything made up to them. They are heirs of the promises; they shall inherit the promises. I do not know in what way God will provide the means by which these splendid men shall reach the celestial kingdom and experience all the promises fulfilled in their lives, but I have firm faith in the Lord, for his words are true; and sometime, somewhere, the power and the glory of God shall rest upon them; for the Creator will finish what he has begun.

The Prophet Joseph told a weeping mother, who had lost her baby in death, that in the resurrection she would have the privilege of rearing that baby up to its full stature, and have more joy in doing that than she could have had in mortality.

An eminent divine, nationally known, said the other day:

But my friends, I could not stand in this radio pulpit, if I did not believe that the good God takes these unfinished lives, with their unfinished work, and somewhere, somehow, in his house of many mansions, gives them the glory of going on. A just and loving Heavenly Father will keep faith with those who keep faith with him.

Thus the glorious light of heaven is spreading. Heaven's morning, with the joy and knowledge of hope and progression beyond the grave, is breaking in upon the lives of men. The notion that in this life only we have hope in Christ, we do not accept, for "if in this life only we have hope in Christ, we are of all men most miserable."

Our grief, by the power of God, the Author and the Finisher of our faith, is lifted from earth to heaven, and the tears are wiped away by a loving God. Glory, majesty, and power be unto Jesus Christ, the resurrection and the life, the Author and the Finisher of our faith, forever and forever. Amen.

The congregation sang the hymn, "I Need Thee Every Hour," L.D.S. Hymns No. 387, Hymn Book No. 378.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

As I stand here before you, I seek the guidance of the Spirit of the Lord and your help in what I may say. First of all, I wish to express my appreciation for the timely message that came this morning from President Heber J. Grant. May the Lord continue to bless him; I am likewise grateful for the fine testimonies that we have heard so far, and I hope the powerful words spoken by Elder Mark E. Petersen will sink deeply into our hearts.

COMMANDMENTS GIVEN FOR THE BENEFIT OF THE CHURCH

On the second day of January, in the year 1831, the Lord gave a revelation to the Church and in that revelation commanded them to move from the headquarters then established in New York to the Ohio. He gives the reason for it:

And that ye might escape the power of the enemy and be gathered unto me a righteous people, without spot and blameless—Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high. (Doc. and Cov. 38:31-32.)

In obedience to this commandment the people moved to the Ohio. The law the Lord gave, spoken of here in this promise, is found in Section Forty-two, in large part at least, of the Doctrine and Covenants. In this revelation many things are recorded for our benefit. I am only sorry that we have not always adhered strictly to these commandments. Of course, I cannot mention all of the things recorded in this revelation, for there are many, but I desire to speak of one or two that were given for the benefit of the Church. First of all, let me say that when Adam was driven out of the Garden of Eden, the Lord passed a sentence upon him. Some people have looked upon that sentence as being a dreadful thing. It was not; it was a blessing. I don't know that it can truthfully be considered even as a punishment in disguise. The Lord said to him: "In the sweat of thy face shalt thou eat bread," and all down through the ages the Lord has called upon his people to be diligent, to serve him in faithfulness, to work. And here in verses forty to forty-two in this revelation I read:

And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands; And let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. (Doc. and Cov. 42:40-42.)

And to this I wish to speak.

THE SAINTS ADMONISHED TO PRODUCE WHAT THEY NEEDED

In the early days of the Church in these valleys, great stress was placed upon industry by President Brigham Young and the other brethren, and it was necessary because our forefathers came here with nothing. They had to work. They had to be industrious. It was essential that they produce the things they needed, and therefore counsel to that extent and in that direction was given to them constantly that they should be industrious. They were taught not to be proud in their hearts. They came out here where they could worship the Lord their God and keep his commandments. They were told to be humble as well as to be diligent. They were to make their own garments, and they were to be plain. Oh, I wish we could remember that. I am sorry that we have forgotten. And President Brigham Young, Heber C. Kimball, and others of the brethren in those early days taught the people and prevailed upon them to start industries throughout this country, to raise sheep, to gather the wool, to make their own clothes out of that wool, to plant cotton that they might have cotton also to make clothing, to plant flax that they might get linen, to build tanneries that they might tan the hides and make themselves leather,

and a thousand other things. We used to have some of these industries here among us, and would still have them if we had been willing to adhere to these counsels that had been given to us in those early days by the authorities of the Church, which we would not do. I used to wear suits that were made at Provo, in the woolen mills. I did that as long as I could get them. The suit I have on now was not made at Provo, nor was it made in Utah—that is the cloth—but the tailor made it here. Last week at a stake conference, I made the statement that I did not believe there was in that building an individual born in this country who knew how to make a suit of clothes. If there was one there, would he please make himself manifest, and nobody made himself manifest. Then I said, "If there's a cobbler in this room, he was not born in this country. If there is a cobbler here, let him stand up." Nobody stood. There was no cobbler. And so we might go on.

Now, the Lord said, "Let all things be done in cleanliness before me." I could spend some time on that, but time will not permit; so I continue, the Lord said, "Thou shalt not be idle for he that is idle shall not eat the bread, nor wear the garments of the laborer." That is good sound sense, isn't it? Why should a man in idleness partake of the industry of the industrious—provided that this man who is idle, is in a physical condition that he can work? I am not at all in sympathy with any kind of movement that tends to destroy manhood by encouraging men to be idle, and I don't care what age that is. It doesn't matter how old he gets; if a man is physically strong and is able to perform services, he should take care of himself; that the Lord expects him to do.

The Lord said in another revelation:

And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown; and let him labor in the Church. Let every man be diligent in all things. And the idler shall not have place in the Church, except he repent and mend his ways. (Doc. and Cov. 75:28, 29.)

So that is the counsel the Lord has given the Church today. And this is not merely to be applied to plowing fields, or to reaping and harvesting and engaging in industry, but it means likewise that a man should be industrious in spiritual things as well as in the temporalities by which he makes his living.

Again, here is another commandment the Lord gave:

And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. (Doc. and Cov. 68:30, 31.)

If the Lord were speaking to us today, I wonder if he would not put even more emphasis upon this commandment.

And again, the Lord said of his servants who preach the gospel:

... I give unto them a commandment, thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known. (Doc. and Cov. 60:13.)

And that means whatever that talent may be, the man should not bury it. If he is a mechanic, if he is skilled in some other direction, if he has the power and ability to preach the gospel, whatever it is, the Lord expects him to use that talent in His service.

ADVICE FROM LEADERS OF THE CHURCH

Let me present a statement here from President Joseph F. Smith:

There should be no idlers in Zion. Even the poor who have to be assisted should be willing to do all in their power to earn their own living. Not one man or woman should be content to sit down and be fed, clothed, or housed without an exertion on his or her part to compensate for these privileges. All men and women should feel a degree of independence of character that would stimulate them to do something for a living and not be idle; for it is written that the idler shall not eat the bread of the laborer in Zion, and he shall not have place among us. Therefore, it is necessary that we should be industrious, that we should intelligently apply our labor to something that is productive and conducive to the welfare of the human family. (*Gospel Doctrine*, pp. 235, 236.)

And then, President Brigham Young, out of all the many things that he has said, let me present this:

We want you henceforth to be a self-sustaining people. Hear it, O Israel! hear it, neighbors, friends and enemies, this is what the Lord requires of this people. . . . Ye Latter-day Saints learn to sustain yourselves, produce everything you need to eat, drink or wear; and if you cannot obtain all you wish for today, learn to do without that which you cannot purchase and pay for; and bring your minds into subjection that you must live within your means. . . . Who are deserving of praise? The persons who take care of themselves or the ones who always trust in the great mercies of the Lord to take care of them? It is just as consistent to expect that the Lord will supply us with fruit when we do not plant the trees; or that when we do not plow and sow and are saved the labor of harvesting, we should cry to the Lord to save us from want, as to ask him to save us from the consequences of our own folly, disobedience and waste. . . .

Brethren, learn. You have learned a good deal, it is true, but learn more; learn to sustain yourselves; lay up grain and flour and save it against a day of scarcity. Sisters, do not ask your husbands to sell the last bushel of grain you have to buy something for you out of the stores, but aid your husbands in storing it up against a day of want, and always have a year's or two, provision on hand. (*Discourses of Brigham Young*, p. 293.)

I hope the time will come when we will not feel restricted and will be able to lay up in store for a year or two in advance. The Lord bless you, I pray, in the name of Jesus Christ. Amen.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

My brethren, we have just listened to what may be termed the gospel of Jesus Christ in a practical application. We have been told what it means to work and what the Lord expects us to do, and this brings to mind the fact that our forebears who came here learned well those principles and had it not been for the fact that they did work and they did struggle we would not have the commonwealth that we have here, nor would we have the foundation of faith that is a part of this great work. It wasn't in luxury. It wasn't in idleness that was made possible what we have, but it was in poverty and in hard work and in struggle, and these experiences, my brethren, and those who are listening, contributed to other things. They contributed to a richness of faith. Somehow or other the Lord has seen fit, or the human makeup is such, that it is in adversity and sorrow that we grow.

GENERAL McALEXANDER'S VIEW OF WAR

At the close of the first world war there was stationed here at Fort Douglas the thirty-eighth infantry that is credited with having stopped the second battle of the Marne in World War I. The commanding officer who had been a colonel in the infantry, was then General Ulysses G. McAlexander. While stationed here, the general became a friend of both President Ivins and President Grant. Years later he was retired and moved to the Northwest, where his wife passed away. He subsequently married again and coming back here to Salt Lake City with his wife, renewed his acquaintance and friendship with these two churchmen. On one occasion President Grant drove the general down to the stake where I reside and we had the privilege of hearing him speak in one of our school assemblies. He had a very vital message to deliver, and after his speaking there, we invited him to speak in one of our stake union meetings where the general told of his experiences in the second battle of the Marne, and then he gave his reaction to war. At the close of the talk, one of our brethren went up to him and very frankly said, "General, do you not think this a very cruel message to be giving in a religious meeting?" His answer was very significant. "Brother Booth"—he had met him a few hours before—"I want to impress, if possible, upon you people one fundamental thing, as I would like to impress it upon all the world, and that is that war is a terrible, cruel monster, and whenever we speak of it and whenever we deal with it, we speak and deal with terrible things. Until the human family becomes conscious of the tragedy and the sorrow and the terribleness of war we'll always have war. You church people," he said, "have a very vital message and mission; namely, to try to teach the principles of righteousness in the hearts of your people and in the hearts of mankind, that war may be no more."

I have never forgotten that, my brethren, and it seems to me that that, after all, is one of the lessons that we need to learn. If we can bring again righteousness into the hearts of the people, we will be able to outlaw war, and the terribleness and the tragedy of it will be no more, but we can not do it until we put into practical application some of the teachings we have heard here today.

THE GOSPEL A HELP UNDER EVERY CONDITION

We are a practical people; we need to till the soil; we need to make a living; we need to deal with the physical things of life just as our forebears did, for they did a magnificent job in assimilating the two aspects of man's nature. They understood how to harmonize the physical with the spiritual, and in their great faith they were able to bring a harmony out of seeming chaos. God grant that we may be able to do that, that we may outlaw hatred and animosity and so live that the spirit of our Heavenly Father will be a part of us.

Someone the other day, someone who had had great sorrow because of this war, raised this question, "What has the Church to offer in times like these when it seems the very props are taken from under us?" Well, the Church has all of these practical things, and it has more. It brings to you and me faith and hope. When the shepherds stood on those Palestine hills, they heard the voices of the angels declaring the event of the new-born Babe, "Behold . . . [there is] born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:10-11.) Good tidings of great joy they were told, which were to be for all people. It wasn't merely the event of the Babe of Bethlehem, but it was the ushering in of the message of eternal truth that was to bring comfort and joy through the living of the precepts that he was to teach. That was the message that was to bring joy to the human heart.

When Paul stood before King Agrippa he declared his conversion and told of the appearance of Jesus Christ to him in midday, and King Agrippa being touched in his heart, turned to Paul and said, "Almost thou persuadest me to be a Christian." (Acts 26:28.) "And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (*Ibid.* 29.) He knew that Jesus was the Christ; he had in his heart and soul what this testimony and the gospel does for us in times of trial and adversity. The Prophet Joseph came in this day and brought the same message, a message that has come through sorrow, privation and tribulation, and yet it brings the same good tidings of great joy that were sung by the shepherds two thousand years ago. It is the translating into our lives, my brethren, not only these practical things, but it is also a stimulating of the faith that comes from God, our Eternal Father, through faithful service to his cause. The lovely thing about the Church to which you and I belong is that it permits of the application of these two, the practical with the spiritual, and thus we grow and become strong.

May the Lord help us that we may appreciate in our everyday affairs the counsel given in this conference. May we appreciate the great message of peace that comes into our hearts even in time of sorrow, and may we have the power through living these eternal truths ultimately to do away with unrighteousness, so that war may be no more. God bless us, I pray in the name of Jesus. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

A part of the obligation of the presiding officer at these conferences is that he shall take his turn in speaking to the people. For that reason I wish to fulfill my duty and try to say something to you that may be helpful and encouraging and to the furtherance of the cause of the Lord. I sincerely trust that while I speak I shall have with me the benefit of that spirit which has been poured out in such rich abundance upon us today. So many themes have been touched, that we might further discuss that it is a bit difficult to know what one might most profitably do.

THE GOLDEN RULE A SAFE GUIDE FOR MANKIND

To the man who says, what has the Church to offer, in times like these, we might perhaps, without being too cruel, say: what is to be offered to the man who jumps off the house and breaks his leg. Well, we can mend his leg, but it will always be a mended leg; but we have also to offer to the man the advice, do not jump off the house again.

And so to this war-torn world, war-torn from the beginning, we have to say to such a questioner: What has the Church to offer? The Church has to offer to you, and to the world, and has offered to you and to the world the principles that had they been accepted would have made this war impossible, and that if now accepted will make a recurrence of war impossible. We bring you that message, the message of the gospel of Jesus Christ, restored in this day and age of the world. Do unto others as thou wouldst be done by contains the rule which ought to guide us as members of a community and as one of the family of nations.

GOD WILL PASS SENTENCE UPON THE GUILTY

In these days of terrible trial and stress the question is frequently repeated by those who lose their dear ones under circumstances that ten years ago were not believed possible. These dear ones sometimes write and say: I hope that God will forgive me for the things I am having to do. The parents want to know what is the answer to that fear. I would like to read to you what the First Presidency said on April 6, 1942, four months after the attack at Pearl Harbor.

In this terrible war now waging thousands of our righteous young men in all parts of the world and in many countries are subject to a call into the military service of their own countries. Some of these, so serving, have already been called back to their heavenly home; others will almost surely be called to follow. But "behold," as Moroni said, the righteous of them who serve and are slain "do enter into the rest of the Lord their God," and of them the Lord has said "those that die in me shall not taste of death, for it shall be sweet unto them." (Doc. and Cov. 42:46.) Their salvation and exaltation in the world to come will be secure. That in their work of destruction they will be striking at their brethren will not be held against them. That sin, as Moroni of old said, is to the condemnation of those who "sit in their places of power in a state of thoughtless stupor," those rulers in the world who in a frenzy of hate and lust for unrighteous power and dominion over their fellow men, have put into motion eternal forces they do not comprehend and cannot control. God, in his own due time, will pass sentence upon them. "Vengeance is mine; I will repay saith the Lord." (Romans 12:19.)

I have no doubt of the truthfulness of the theme developed by Brother Callis, that those who die as described by Moroni, will not be held guilty of the death of their brethren, and they will have the opportunity to go on to salvation and exaltation in the celestial kingdom.

PLANNING FOR THE RETURN OF THE SOLDIERS

I would like to say a word about the returning soldier, that being a question about which we all talk and hear so much. I said something about postwar planning at the last conference and pointed out that we could and should plan to bring our soldiers back to homes of purity, chastity, and of righteousness, and that it took no worldly position, no wealth to carry on that postwar planning. I want to add just a word along that line today.

These boys out in the field have placed before them constantly, achievements and the value of achievement in the destruction of human life. The thing for which they now receive praise, the things for which they work to get commendation, are unknown to us in our lives of peace. When they return they will bring back with them, of necessity, something of those urges that led them to their achievements, and we are going to be cold, however warm we try to be, to those achievements, which do not fit in with the gospel, nor with our methods of life.

To bridge over the time when they return as heroes for achievements in war, until they may resume their peacetime occupations and become heroes in peace and in peaceful occupations, to bridge that over is one of the tasks we shall have to undertake and to which we must give our best effort and best thought. I am not thinking of the temporal side of the bridge-over, I am thinking of the spiritual side, and what that means; and in that connection it seems to me that they who are to play the greatest part are the mothers, the wives, and the sweethearts of those who return.

THE RESPONSIBILITY OF THE WOMEN

When all is said and done it will be our sisters who must take on that great load and that tremendous responsibility. Radio programs, magazines, and newspaper columns are more and more filling with instructions about how to treat our returning soldiers. All the deductions of modern psychology, and its kindred mental sciences are paraded for the guidance of the wives, the mothers, the sweethearts, in meeting, winning, and holding the boy back from the war. But I would not exchange the unerring, inspired instinct of a good woman, fired with mother love, or wife love, or the love of a loyal, chaste sweetheart, for all that men have ever written. The boys say they do not wish to be regarded as problem children. They want to get home and enter again the family circle, and in its sacred precincts again to take up life and forget hate, carnage, and death. I believe their cry will be, "Let us live again in love"; and you mothers, wives, and sweethearts can bring to them this blessing. None other can. So in this crisis we turn to the women of the earth to save them and to save us men from ourselves. So it has been, in reality, in every great world crisis, however much it may have seemed otherwise. Yours, you sisters, has been the loyalty that has never wavered; your courage has not failed, has not been daunted, whatever the odds. You have often recognized a lost cause long before your men folks; you frequently have seen victory long before it came within the vision of those who battled. Your joy and tenderness and fortitude have succored the wounded and eased the passing of those who are called beyond. You never fail in kindness and mercy; your love endures forever. May God bless you, for you are angels of mercy. So, you mothers, wives, sweethearts, take into the sacred precincts of your heart around the altars of your homes these souls wounded in body, in mind, in spirit, and heal them as you alone can.

THE LEADERS OF THE CHURCH INSPIRED OF GOD

I had intended to say something, but my time is past, along the line that Elder Petersen spoke. He used even the scriptures that I had intended using; but I would like to endorse all that he said, and I would like to say to the priesthood of the Church, among whom there are many who are steadiers of the ark—please do not be too much concerned. The Lord will take care of the Church, if we shall but take care of ourselves. He has laid down the appointed way; he is the head of the Church. President Grant is his representative on earth. The Lord declares his will through his representative here.

There is much talk nowadays about democracy. I do not know of any democracy in the world. There are liberal monarchies, and there are republics. We are democratic in our concepts of the Church, but we are not a democracy; we are a kingdom, the Church and kingdom of God on earth; and our guidance and our direction comes and must come through the head of the Church, who always has been

possessed of the Spirit of the Lord and of his inspiration, and his revelation. So it will always be.

President Joseph F. Smith said to President Grant, shortly before President Smith died, "the Lord knows whom he wants to be president of the Church, and he never makes a mistake." The Lord has laid down the rule and the regulation by which that president of the Church is chosen.

It is for us of the priesthood and for us the members of the Church to hearken and to obey in matters which the president of the Church directs, and to see to it that we do not modify in any way the holy laws which the Lord has laid down. God grant that we may all be faithful to the end, I humbly pray, in the name of Jesus. Amen.

President Clark:

The congregation will now sing "Now Let Us Rejoice in the Day of Salvation." Song Folder No. 6, L.D.S. Hymns No. 218, Hymn Book No. 182.

The closing prayer will be offered by President Wesley E. Tingey of the South Davis Stake, after which this conference will stand adjourned until 10 o'clock tomorrow morning, Saturday, April 7, 1945. The proceedings of that session will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City.

Singing by the congregation, "Now Let Us Rejoice in the Day of Salvation."

The closing prayer was offered by President Wesley E. Tingey of the South Davis Stake, after which Conference adjourned until Saturday morning, April 7, at 10 a.m.

SECOND DAY

MORNING MEETING

Conference reconvened promptly at 10 o'clock, a.m., Saturday morning, April 7.

President Clark:

This is the third session of the 115th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Assembly Hall on Temple Square, Salt Lake City, Utah.

There are present on the stand this morning all the General Authorities of the Church as sustained yesterday, except President Grant, who is able to listen to the services over a direct wire from the Assembly Hall to his home.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City.

We will begin the morning services by the congregation singing, "Lord, Accept Our True Devotion," two verses, Song Folder No. 43.

Elder J. Spencer Cornwall is conducting the singing; Elder Alexander Schreiner is at the organ.

The opening prayer will be offered by President Edward E. Drury, Jr., of the Denver Stake.

Singing by the congregation, "Lord, Accept Our True Devotion."

Elder Edward E. Drury, Jr., President of the Denver Stake, offered the opening prayer.

The congregation sang the hymn, "Sweet is the Work, My God, My King," L.D.S. Hymns, No. 91, Hymn Book No. 121.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My beloved brethren here and brethren and sisters of the radio audience: It is a great privilege and inspiration to be here in this conference of the Church of our Lord, Jesus Christ. May the peace of heaven be with you and us.

THE ADVICE OF A BRAHMAN TO A MOTHER

A woman in the Far East who had lost her boy went to the Brahman and said: "You must give me back my boy, you must, you must." The Brahman with calm dignity said to her: "Come, daughter, you must go out and get the leaves of a plant (which was as common as the commonest weeds with us) and make a tea of the leaves, and drink the tea, and I will give you back your boy. But the leaves must be gathered from the dooryard of a family that has never known sorrow."

The woman traveled from village to village, and from province to province, and finally heartsore and footsore, she returned to her leader saying: "Father, I have traveled all over the land, but I cannot find one home where sorrow has not been." She had returned, not to get her son back, but to be content with her lot.

Yesterday we were told in conference that about nine hundred of our stalwart sons had been sacrificed in this diabolical world holocaust. It has seemed to me even more than that, for as I have gone about the Church I have been confronted with such sorrow in all parts of the country.

These tragic stories of sons killed in the training fields and theatres of war have not been limited to any individual, or locality, but everywhere our relatives and friends weep in their loneliness and sorrow.

A LETTER WRITTEN TO A SORROWING MOTHER

May I read to you a letter which I wrote sometime ago to a mother of my acquaintance whose son had just been killed in battle? I do earnestly pray that some thought contained therein might have brought to her and may bring to others a bit of hope and comfort and courage.

Dear Sister———:

Very recently I have been entertained in the homes of parents who have lost young sons, still in their teens and early twenties; sons who were as clean and sweet in their lives as their mothers; sons who had ability and had developed their talents and possessed also the spirit and desire to use them for the advancement of the work of the Lord. It has caused me to ponder deeply.

One particular mother who poured out her soul to me was inclined to be bitter. She said:

Why would the Lord take my son from me? Why didn't the Lord answer my prayers and save him? I know my son has remained clean; why should he be taken? Not only he, but the entire family has always been faithful; why is our worthiness not recognized? Why should he die so young when he was so righteous?

Well, you know the responsibility I felt in attempting to answer her. With all my soul I prayed that the Father would help me to bring her comfort.

As I sat in meditation my mind went back to a little hill, far away, on which were silhouetted against the deepening shadows of a black, tragic day, three crosses on which were human beings writhing in the agonies of death, and the central One cried out:

My God, my God, why hast thou forsaken me! (Matt. 27:46.)

And I seem to see at the foot of the heavy cross the crouching figure of a mother torn in agony, saying:

Why should he die? So young, so pure, so able to teach the world a better way? Why, oh, why?

Then I seem to see another more modern picture of a mother grief-stricken, watching the approaching caravan which was bringing two beloved sons home from a foul martyrdom in a jail some distance away, and I can almost hear her through her sobs:

Why should they be killed? Why should they be taken from the infant Church which needs them so much? Why must they die, so young, so pure, so strong?

Then I realize that God does not take these lives. It is permitted because men have their free agency.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)

Was there frustration in the martyrdom of Joseph Smith? Joseph was protected and his life saved in every instance of persecution until his work was finished and he had done his part in the restoration of the gospel and the priesthood and all other keys of the dispensation, and until the organization of the kingdom was effected. He could not be killed before that time, though all hell raged against him. He wanted to live. Life was sweet to him. It held promise of sweet associations with his family, his brethren, and the satisfaction of seeing the work blossom into a full-blown flower. But his work was done; other strong leaders could now carry on; he was needed in other fields. Only in his thirties, a very young man, he died, and commenced his work in other realms.

Was there defeat in the crucifixion of Jesus the Christ? If so, all creation were doomed and man would have remained in sin. If so, the crucifixion would not have taken place until a later date—until his hour had come. His life was not taken from him—he gave his life. To Peter, who smote off the ear of one of the mob, he said:

... the cup which my Father hath given me, shall I not drink it? (John 18:11) and thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (Matt. 26:53.)

He was young, only 33. He loved life also. He wanted to live for the richness that he could see in it—his friends, his growing kingdom, his brethren, his mother. Life was sweet to him. Did he not pray in Gethsemane:

... O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. (Matt. 26:39.)

Then as the time passed, and no positive answer came to his supplication, he cried out again in his torture:

O my Father, if this cup may not pass away from me, except I drink it, thy will be done. (Matt. 26:42.)

In the first prayer he still seemed to have a glimmer of hope that something could be done about it, but in the latter it seemed to have been definitely settled in his mind that no adjustment could be made, and in order that the purposes of God might not fail he must drink the bitter cup.

He was taken from his mother, though it broke her heart. His prayer, perhaps the most sincere and worthy ever uttered, was not answered as she would have had it. His was the perfect life, clean, guileless, divine, and yet he passed. His mother was devout as also were some of his people, yet his life ebbed. He was young and had not had time to establish himself in life. His first thirty years were spent in preparation; his next three years in originating and developing his program, and now when he could have turned over to his followers much of the detail of the work, and could have perhaps

enjoyed family and other associations, he was crucified. Why? There was a definite reason. Being divine and mortal, he had a work to do which could not be done in mortality, which required his transfer to other spheres of activity. Was his work frustrated? It did leave a sorrowing mother. There were brethren who were numbed. There were perhaps many loved ones who doubted and questioned. But in his death, and in his resurrection, came a boon to mankind that only this Son of God could bring. Would we have had it different? Would we have saved his life, if we could, now that we know that he through this very circumstance brought redemption to the world? Would his agonized mother today have it otherwise as she looks back on the entire program? Would the apostles on whom the burden of the kingdom fell have it otherwise?

And I am sure that the thousands of our Latter-day Saint mothers, who like Mary, the mother of the Lord, today stand grieving helplessly at the foot of a heavy cross, shall come in time to see clearly and may even bless the day when their clean, talented, stalwart sons went forward into other spheres.

In death do we grieve for the one who passes on, or is it self-pity? To doubt the wisdom and justice of the passing of a loved one is to place a limitation on the term of life. It is to say that it is more important to continue to live here than to go into other fields. Do we grieve when our son is graduated from the local high school and is sent away from home to a university of higher learning? Do we grieve inconsolably when our son is called away from our daily embrace to distant lands to preach the gospel? To continue to grieve without faith and understanding and trust when a son goes into another world is to question the long-range program of God, life eternal with all its opportunities and blessings.

God is good, so good in fact that we can hardly conceive the depth and richness of his goodness. He is just; so just that we mortals cannot comprehend the fairness of his justice. I am sure that no mortal will ever fail to receive every blessing and glory which he merits. Mortal death cannot rob him. There will be a way, and every promise of God will be fulfilled. A virtuous, progressive, active young man will sacrifice no blessing to which he was entitled by his (to us) premature passing into eternity. We may not understand fully just how it will be accomplished, but we may know that it will be. Remember what the Lord himself said:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor. 2:9)

Can we not trust in the goodness of the Lord? Remember that he is the Father also of this son. He is the Parent of the living part, you of the tabernacle only. Will he not be infinitely more concerned with the welfare of this son than we mortals could ever be? Can we not know this: "His purposes fail not, neither are there any that can

stay his hand"? There is no tragedy except in sin. Let us know therefore that life is eternal, and that God doeth all things well; and this righteous son, the offspring of God, was not born for a day, a decade, or a century, but for eternity. Only his own lack of righteousness could ever deprive him of any blessing promised by the Lord. "Thy Son liveth" and continues to radiate life, not death; light, not darkness; commencement, not termination; assurance, not uncertainty; joy eternal, not sorrow; sweetness, not bitterness; youthful maturity, not senility; progress, not stoppage; sunshine, not clouds; clearness of vision, not confusion and dimness; fulfilment, not frustration; an open gate with light ahead, not barred windows with darkness beyond.

May our Heavenly Father bring his peace to all of you who are now passing through your Garden of Gethsemane.

Sincerely your brother,
Spencer W. Kimball

ELDER NICHOLAS G. SMITH

Assistant to the Council of the Twelve Apostles

My brethren, as I look into your faces I endeavor to place you. I have visited half of the stakes of Zion, up to the present time, and should know half of this congregation, but I have only been able to pick out about two dozen faces. As I walk amongst you, if you will just punch me one in the ribs I shall know I have been in your town.

AN INCIDENT ABOUT JUDGE ELIAS A. SMITH

As Brother Joseph Fielding spoke yesterday of the sanctity of work, I could not help thinking of Judge Elias A. Smith who celebrated his eighty-eighth birthday just about two weeks ago. Thinking, of course, that a man eighty-eight years of age would be resting in his home, I went over to his place, only to discover that he was at work, about two o'clock in the afternoon. So I wended my way down to his office, but he was so busy that he was unable to stop to have anyone congratulate him on his eighty-eighth birthday. The following day I met him on the street and said, "Judge, I went to your home and your office yesterday to wish you many happy returns." "Well," he said, "I am a busy man."

"Yes, I noted that. I couldn't get to see you in the office. I thought you would be home. I didn't know you were working." "Why," he said, "working, earning my own way. I am so much happier doing that than I could possibly be in any other way." I wish a lot of folks could follow Judge Elias A. Smith's way of life, and the way of life which our President has followed. Day before yesterday morning, down in back of the Church Office Building in his car, sick and afflicted, our worthy President sat and signed the letters that he had dictated to go out to different parts of the Church.

He isn't too old to work, nor too sick, nor feeble to work. God bless him.

THE KEEPING OF THE SABBATH

Brother Mark Petersen brought to my mind the words of our Savior:

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:10-12.)

And then our President's message, speaking of the many commandments and reminding us of our responsibility as leaders, to keep the commandments of our Heavenly Father, made me think of one commandment especially. As I have traveled about attending your conferences, of necessity I have had to travel on Sundays throughout the intermountain states, and I have seen men in the fields plowing, and hauling their hay, and putting their grain into the stacks. I have seen lined up on this sacred Sabbath day many people in front of the moving picture theatres waiting to purchase their tickets. I have noted crowds lined up at sporting events, buying their tickets that they might go in and participate in that recreation upon this holy day. It may surprise you when I say that my grandfather, George A. Smith, was one of the first men to break the Sabbath day here in Utah. Being rather a practical sort of man, he felt that it was just as necessary that hunger should be appeased as that we should lift the sheep out of the pit upon the Sabbath day (see Matt. 12:11), and according to his journal, on July 24th, 1847, you remember, the Saints came down into the valley. Grandfather's diary records that:

... it was cloudy but quite warm. Potatoes were planted. I planted the first. At about two o'clock President Brigham Young and his company came up all better. Water was let on the ground on the twenty-fourth. Toward evening there was a slight shower. Sunday, July 25th, it was clear and warm. Meetings commenced at half past ten. In the morning, I, in company with some others, planted some corn, beans and peas. Meeting again at two p.m. That afternoon Brigham Young chastised me, directing that the brethren must not work on Sunday. He said they would lose five times as much as they would gain by it. None were to hunt that day, and there should not any man dwell among us who would not observe these rules. They might go and dwell wherever they pleased but they should not dwell amongst us.

Grandfather must have taken that lesson to heart after he had been plowing and planting seeds upon that Sunday morning, for he got into the soul of my father the great ideal that Sunday was the Lord's day, the day that we should observe and rest and refrain from all types of work.

While we had horses and our whitetop, we couldn't use them

on the Sabbath day. I remember on one occasion when my brother, Winslow, and I went to our father and asked him if we might have the whitetop, he said, "Boys, we must follow so-and-so's example, and you can't take the horses and the wagon out." That afternoon we saw so-and-so's boys out in their whitetop, so the following Sunday we came to father and said, "Father, may we take the whitetop out today?" "What did I tell you last Sunday, boys?" "Well, you said to follow so-and-so's example, and last Sunday we saw them out in their whitetop." Father said, "Well, we won't follow anybody's example. We will set one of our own. You can't have the whitetop."

ADVICE FROM CHURCH LEADERS

Some years later, after Brigham Young had spoken about the Sabbath day he was again called upon to speak of it. Apparently they hadn't moved away, those who desired to break the Sabbath, for he said, "Now remember, my brethren, those who go skating, buggy riding, or on excursions on the Sabbath day—and there is a great deal of this practice—are weak in the faith. Gradually, little by little, the spirit of their religion leaks out of their hearts, their affections and in time they begin to see faults in their brethren, faults in the doctrines of the Church, faults in the organization, and at last they leave the kingdom of God and go to destruction."

He felt very seriously about this subject, as have all of the men who have presided over this Church. All of them have stressed this important matter. I think that perhaps the greatest and finest expression was by President Grant when he said, "The Lord's day is a holy day and not a holiday. It has been set apart as a day of rest and worship, and we accept the Lord's day as the first day of the week in accordance with the instructions given by the Prophet Joseph Smith. A sacred Sabbath begets reverence for God." And how essential that is. "It is not pleasing in his sight that the day be given over to pleasure-seeking in places of amusement or elsewhere. Sunday Schools and meetings have been so arranged that they meet the convenience of the people and leave a considerable portion of the Sabbath day without Church appointments. We earnestly appeal to the people to keep their appointments faithfully and to utilize that part of Sunday not appointed, for meetings in promoting family association in the home, with the purpose of stimulating and establishing greater home fealty, a closer companionship among parents and children; and more intimate relations among all kindred. We believe it is unnecessary for families to go beyond their homes or those of their kindred for the relaxation and associations which are proper for the Sabbath day, and we therefore discourage more traveling than is necessary for this purpose and attendance upon appointed meetings. Let all unnecessary labor be suspended, and let no encouragement be given by members of the Church at places of

amusement and recreation on the Sabbath day. If Sunday is spent in our meetings and in our homes, great blessings will come to our families and to our communities."

So I would appeal, my brethren, to you who are the presiding officers in the Church, that in your actions nothing can be laid at your door that would cause anyone to start on that path of desecrating the Sabbath day, and I would bring to your minds that message which was written by the finger of God upon tablets of stone:

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Exodus 20:8-11.)

Amen.

PRESIDENT LEVI EDGAR YOUNG

Of the First Council of Seventy

We first see him in the woods on the frontier of America praying as a child might pray and the Lord appearing to him. Using the words of the Psalmist, "Grace is poured into thy lips, therefore God hath blessed thee for ever more."

JOSEPH SMITH'S FIRST VISION

With the Father was Jesus the Savior. Joseph heard the voice of God and the divine words: "This is my Beloved Son." A new day was at hand. From that moment he was *heart* and *mind* to the word of the Lord. What a message for our missionaries of today!

He learned that day that the divisions of Christendom are its most conspicuous reproach and the chief cause of its inefficiency. They present a moral affront to the enterprise inaugurated by Jesus Christ, and constitute the outstanding limitation of its progress. Christianity is weakened by its division in facing the problems of today, among which are class hatreds, race antagonisms, blindness to social justice, the lure of vicious literature, crime-instigating narcotics, and the spread of military spirit in the world.

The supreme test of religion is revelation. No religion can be persuasive unless it relies on the principle of revelation. The living Church of Jesus Christ must be revelatory. One readily sees that the very lifeblood of the Church is the principle and potency of redemption. Christianity in its pure sense is the religion of redeemed

personality. While all true men reveal God, the completest carrier of revelation can be no other than a chosen personality.

THE MESSAGE OF THE RESTORATION

By the power of the Holy Priesthood which he received from heaven, Joseph established our true relationship to God. Out of this grows the salvation of man—his true immortal life. The nations all bear witness to the need of a light that is not of man. We can give our word to the world that the forces which are to make the world the world it ought to be are now within it. The Prophet Joseph Smith gave a new idea of the duty of man toward God; of man's duty to man in religion, politics, and society; of the duties of nations towards one another. His message was for the fireside, for we are taught that the gospel must be in the home; it is "pure religion breathing household laws." The father holds the priesthood of God; the mother is heir to the same influence of the priesthood. It brings the truest conception of home life, which lies at the root of civilization. Here are the children born and reared. Here are the teachings of faith expressed in prayer. Every child is taught faith, hope, charity, and love, with an eye single to the glory of God. Reverence for God is the basis of morality.

Joseph Smith's concept of government and law was divinely enlightened. Government was instituted by Almighty God, and the Constitution of the United States was written by men inspired of God to bring just civic life to the world, for there is a sacredness of citizenship which we all should know. It requires the faithful use of political rights. He saw the wrong of slavery and advocated that the government buy the slaves from their masters, and give them the opportunity to develop their own lives adapted to them. What a tragedy this could have averted. There must be a revival of civic pride in America, a keener respect for law and order. All the written laws in the world cannot bring back that fine old love of justice and the ways of God. There must be the spirit of consecration, of self-discipline, of devotion to the righteous teachings of God. Far back in the ages, Isaiah, six hundred years before the Savior of mankind came, wrote: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." (Isaiah 26:2.) There is a conscience of nations as there is of individuals. We had once a national conscience, as expressed by the Puritans, Quakers, and the many other religious devotees who settled these shores. They knew moral integrity, moral purpose, moral restraint.

THE MEANING OF CIVILIZATION

Our civic ethics, our social idealism should rest securely on what an eminent lord chief justice of England said:

Civilization is not dominion; wealth, material luxury. Not a great literature and education, good though these things are. Its true signs are

thoughtfulness for the poor and suffering, chivalrous regard and respect for woman, the frank recognition for human brotherhood, the doing away with war, the love of ordered freedom, abhorrence of what is mean and cruel, ceaseless devotion to the claims of justice.

Yes, we need the old-fashioned ethics, "when it was taught that every man should give account of himself to god."

The vision of the boy Prophet revealed two mighty truths: the reality of the spiritual life—the divine life; and the divinity and sanctity of the human body. The proper knowledge of the the personality of God and of Jesus Christ gave foundation for the redemption of the world from sin.

BODY AND MIND CLOSELY RELATED

The connection between body and mind is a commonplace of thought with us, but it is not a commonplace of practice. The relation of mind and body is a very close one in which each affects the other for good or evil. We are more dependent on physical conditions for our happiness, and even for our goodness, than we perhaps like to admit. The keenest brain and the spirit of man need a foundation of physical health to do their best work. The treatment of the body must be put on a moral basis. Every act of intemperance of whatever sort, every sin against the physical constitution, every wilful neglect of the laws of health and moral life, is injuring the self in ways too delicate to estimate, and is dimming the radiance of the soul. There is such a thing as physical morality.

Beautifully has the Prophet depicted in the Doctrine and Covenants that God reigns in heaven and in earth. He is the rightful King of nations, and the source of supreme good to man. It is through forgetting God and forsaking him that spiritual and moral degradation and all the sorrows of this war-torn world result. It will be by mankind acting for God and responding to his call that a new age will come. More majestic are his words: "Man must be called of God to administer in his holy ordinances and to teach his eternal word." Must be called of God! Do we of the priesthood of the Lord deeply feel and deeply know what this means? "It administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." "In the ordinances the power of Godliness is manifest."

If the priesthood is a living reality in our lives, all thought and action will be regulated by our relation to God. Through a knowledge of God alone can human life assume its true destined significance. All duties will become in the highest sense duties to God; morality will become holiness.

The congregation arose and sang the hymn, "God Moves in a Mysterious Way," L.D.S. Hymns No. 50, Hymn Book No. 22.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

I sincerely trust, my brethren and my sisters of the radio audience, that I might have an interest in your prayers and faith this morning as I stand before you to express one or two thoughts.

GRATITUDE FOR BLESSINGS OF THE GOSPEL

As I listened to the Lord's anointed, yesterday, there came into my heart a feeling of profound gratitude—gratitude to my forebears who left the Alps of Switzerland and the villages of England and came to the valleys of these mountains where their posterity might enjoy all of the blessings and gifts of the gospel of the Lord Jesus Christ. I am profoundly grateful to them because it has brought me under the direction of the Lord's prophets. And anyone who listened to President Grant's message yesterday couldn't help feeling that he was speaking to us as God's mouthpiece and servant. It is my firm conviction and testimony that if all of us will heed the advice and counsel of these men who guide and direct the destiny of this great work that God will sustain us and bless us through all the vicissitudes, trials, and tribulations of life.

As I grow older, I become more convinced in my heart and spirit that this is the work of the Lord Jesus Christ. One evidence to me that it is his work, is that the Lord is not only mindful of those who live, but he is mindful of those who passed on without having had the opportunity of hearing the gospel of the Lord Jesus Christ in the flesh. The Lord ordained his Son to be the judge of both the dead and the quick. David, who transgressed sorely, understood fully that there would come a time when he, too, would have an opportunity of repenting and enjoying the good will of our Heavenly Father. He said:

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. (Psalms 16:9-11.)

BAPTISM A NECESSARY ORDINANCE

With the advent of the Savior upon the earth, there came to him one of the learned Pharisees, Nicodemus. Nicodemus was interested in the miracles the Savior performed, and finally out of the discussion that ensued, the Savior said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus could not understand this statement. Thinking that once a man had been born of woman that was enough, and then to clarify the statement the Lord said:

... Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (John 3:5, 6.)

The Savior here laid down the mandate of baptism that applies to every son and daughter of the Lord that is born in the flesh, that if they expect entrance into the kingdom of our Heavenly Father they must be born of the water, or baptized of the water, born of the spirit or baptized of the spirit. This declaration was so important that the Savior himself submitted to the ordinance of baptism. We all recall the time when John was baptizing by the Jordan and then cometh Jesus from Galilee unto John to be baptized of him, but John forbade him saying:

... I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him. Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased. (Matt. 3:14-17.)

Christ not only inaugurated the initiatory ordinance into the kingdom of heaven, but he also placed upon his followers the mantle of authority. For said he this to Peter:

And I say also unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. 16:18, 19.)

Then there came Calvary Hill when the Savior of the world was crucified between two sinners, and upon the cross he conversed with one of these men, Christ making him this promise:

And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise. (Luke 23:43.)

This statement has been confusing to the Christian world, in view of the fact that the Savior said unto Nicodemus, "Verily, verily I say unto thee, except a man be born of water and the Spirit, he cannot enter the kingdom of God." (*op. cit.*) There is no question but that the thief had never heard the gospel of the Lord Jesus Christ until the Savior preached it to him on the cross, and yet the Savior promised him that he would be in paradise; the world in its confused thinking believes that paradise is heaven. The Apostle Peter clarifies this misconception of paradise when we read his statement found in I Peter:

For Christ also hath once suffered for sins, the just for the unjust; that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God

waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. (I Peter 3:18, 19, 20.)

After the Savior was resurrected and meeting Mary, he said to her, "Touch me not; for I am not yet ascended to my Father . . ." (John 20:17), which is an indication to us that during the time his spirit and body were separated, he was in paradise, preaching the gospel message to those who, as Peter tells us, sinned in the days of Noah and were swept from the earth by the great flood.

Another very important statement with reference to baptism was made by Paul when he was preaching the resurrection. He said:

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (I Cor. 15:29.)

CHANGES MADE THROUGH APOSTASY

Thereafter, according to prophecy, there came the great apostasy. It was only a matter of a century or two after the apostles had disappeared from the earth until the ordinances and doctrines of men were substituted for those of the Lord Jesus Christ. The words of the old prophet Amos were fulfilled wherein he said:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. (Amos 8:11.)

We find one of the world's greatest ecclesiastical leaders making this statement in a book that he wrote, the book written by Cardinal Gibbons called *The Faith of Our Fathers*, wherein he said that the ordinance of baptism was changed from that of immersion to sprinkling for convenience's sake. Said he:

There are those who are ill. There are those where there may be but little water found, consequently there being little water it is right to sprinkle them, and that sprinkling is just as efficacious as immersion.

The important thing is that this great ecclesiastical leader admits that baptism was by immersion just as Christ indicated, and as he was baptized by John the Baptist, and as he indicated to Nicodemus, that if a man must be born again he would have to be born of the water, completely submerged and come forth, symbolical of the birth.

With the apostasy there came into the world many doctrines. There came into the world erroneous doctrines that there is no place in the kingdom of our Heavenly Father for those who have not heard the gospel of the Lord Jesus Christ; but the Lord said in the beginning he ordained his Son to be the judge of not only the living but also the dead. The world has lost sight of this concept, and the great churches teach the following:

There is nothing any human being can do to change the condition of the dead. After one dies there is no more that can be done or that he can do.

Another one declares:

Don't believe we can help those who have died, neither believers nor nonbelievers; no ordinance for the dead that recognized intercession for the dead as well as for the living. Man cannot help those who have died. We have no form of work for the dead. After the death, the judgment.

Another one:

We are powerless to do anything for those who are dead. Don't believe in any form of work for the dead. We are powerless to aid those who are dead.

I am sure that if these great religious organizations understood the mission of the Lord Jesus Christ, they would not declare to the world nor to their followers that nothing can be done for those who have passed on. Without having heard the gospel of the Lord Jesus Christ and those who have not submitted themselves to the ordinance of baptism, they would have us believe that they are lost forever and ever.

Then Cardinal Gibbons makes another rather pertinent statement in his book (*op. cit.*) wherein he said this:

For if baptism by immersion only is valid, how many sick and delicate persons; how many prisoners and seafaring people, how many thousands living in the frigid zone, in the depth of inclement weather, though craving the grace of regeneration would be deprived of God's seal or receive it at the risk of their lives. Surely God does not ordinarily impose ordinances upon us under such a penalty. Moreover, if immersion is the only form of valid baptism, what has become of the millions of souls in every age and country that have been regenerated by sprinkling of water in the Christian churches?

PROMISES OF THE RESTORATION FULFILLED

When the Lord, through his servants, predicted that there would be a famine for his word in the land, knowing that men would change the ordinances and substitute their own, he also gave the world a promise that the day would come, as he said, when:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Mal. 4: 5, 6.)

That promise has been kept. John the Baptist appeared to Joseph Smith and Oliver Cowdery upon the banks of the Susquehanna River bestowing upon them the Aaronic Priesthood, the same priesthood that John the Baptist held when he baptized the Savior. They immersed one another just as Christ was immersed by John the Baptist. Later there came three other heavenly beings, Peter, James, and John, who bestowed upon these men the Melchizedek Priesthood, that priesthood which Christ himself bestowed upon Peter and his associates, giving them the right to bind on earth and to bind in heaven and to loose on earth and it would be loosed in heaven.

Elijah conferred upon Joseph Smith the keys of this great work,

the work for the dead, wherein children perform the ordinance of baptism for their dead progenitors, which is a vicarious form of work just as was Christ's atonement for the sin of Adam of a vicarious nature wherein he represented all of us upon the cross. Furthermore, President Joseph F. Smith in 1918 indicated that he had been caught up by the spirit and was permitted to see what was going on in the spirit world. The sight he beheld was one wherein the brethren were preaching to the spirits in paradise just as the Savior nineteen centuries ago in spirit form preached them the gospel. By performing the ordinance of baptism here in proxy form for the dead, there are no obstacles in their way whereby they might embrace the gospel in its entirety though they be in paradise. I wish to declare that with the appearance of Elijah to the Prophet Joseph, the restoration of the priesthood, baptism for the dead, and the preaching to spirits as President Joseph F. Smith indicates, constitute an answer to Cardinal Gibbons with reference to those who have not been born of the water and the spirit, as the Savior indicated to Nicodemus a man must needs be before he can enter the kingdom of heaven. Think, if you will, of the millions who have died without the performance of this ordinance and the acceptance of the gospel during the period when the gospel was not upon the earth. To me it is only justice that our kind Father in heaven would institute a plan whereby all his children, be they alive or dead, might have the privilege of accepting or rejecting the gospel of his beloved Son. I could not worship a God who would permit some of his children to enjoy the blessings of the gospel and deprive others who for some reason or another had not heard the gospel because of some circumstances over which they had no control and were denied the privilege of accepting it. I do not believe in that kind of a God, and neither do you. We believe in a God who so loved the world that he gave his only begotten Son to suffer, to bleed, and die to the end that everyone of us might enjoy salvation and exaltation in his kingdom.

This is the philosophy of Mormonism, a plan of salvation so broad that it provides an opportunity for everyone of the Lord's children to gain entrance to his kingdom as was prescribed by the Savior to Nicodemus.

This is my testimony to you, and I am grateful beyond words of expression to know that I enjoy membership in God's Church, the same Church that Christ established upon the earth with apostles, prophets, evangelists, and teachers, for the purpose of teaching us the gospel in its fulness and to the ultimate end that we may all come to a unity of faith. And we may come to a unity of the faith if we abide by the counsel given to us by the Lord's anointed, and that unity of faith will exemplify to the whole world the destiny of this great organization—a destiny of leadership to direct men from the paths of error into the paths of truth, salvation, and exaltation, which I pray will be the blessing of everyone of the Lord's children, in the name of Jesus Christ. Amen.

ELDER MILTON R. HUNTER
Of the First Council of the Seventy

President Grant, President Clark, President McKay, members of the priesthood, and all the radio audience: I stand before this assembled group today in deep humility, in trembling and weakness. I have no words to express the intense feelings that have completely filled me during the past twenty-four hours. The more I contemplate the call which has been made upon me the greater the responsibility looms before my mind, and the more I recognize my weakness and incapability in filling this position. I know that without the help of God the task will be too great, but I do trust and pray with all my heart that I might have his Holy Spirit to be with me, that in this new call I may be a worthy servant in helping to proclaim the gospel of Jesus Christ. I do covenant before my Heavenly Father and before you that I will put forth my very best efforts, that I will give all of my time and talents and anything that God has blessed me with for the upbuilding of his Church and kingdom here upon this earth.

I hope you will pardon me this morning if I say a few things that are personal, but during the past twenty-four hours with such a sudden change coming into my life, my mind has been going back in retrospect over the events of my past life and also of my future. I desire to express, with the help of the Lord, a few of my feelings, a few of my hopes.

EXPERIENCE IN SEMINARY WORK

I have always loved the gospel of Jesus Christ more than anything else in life. I have continuously labored in the Church from my boyhood up, willingly and happily. The gospel and the opportunities to serve in the Church have been the greatest blessing and joy in my life. When I was attending high school seminary under one of our very excellent teachers, Brother William Tew, I made up my mind that if I ever had the opportunity I should like to be a seminary teacher and devote my time and my entire life to teaching the gospel of our Lord Jesus Christ. With that thought in mind I went on through school. Elder Joseph F. Merrill offered me the opportunity, which I gladly accepted, and in happiness I undertook the work.

I have had the great privilege of spending seventeen years in the Church system of education in the high school seminaries and in the institutes. They have been years of much happiness to me, years I know that have furnished me wonderful opportunities. Throughout that time I have never lost opportunity on any occasion to bear testimony to the students of the truthfulness of the gospel and to try to help them with all evidence possible to gain a testimony of the

gospel; and to gain facts and the proper spirit which will sustain this great Church of our Master to which we belong.

I would like on this occasion to remark to the parents of the young people of the Church and to the First Presidency and to the officers of the Church, that I have found through working with the young people that they are great; they are wonderful; they are filled with the testimony of the gospel; they are just as staunch, just as true, just as faithful, I am sure, as were their parents or their grandparents. I have never seen more faith exhibited in my life by any group of people than I have seen among the young people of our Church with whom I have had the privilege of working. I do not fear for the future of the Church so long as our young people are of this splendid type, and so long as they are filled with the spirit of the gospel and continue living their present type of lives. I am sure that they will take leadership in the Church in due time and carry it on very effectively. I accept the promise made to the Prophet Joseph that the gospel is upon the earth never to be taken from the earth again and never to be given to another people.

We should thank the Presidency of the Church and all those working for this great cause who have made possible our educational system. They foster the great opportunities that we have therein. I speak of that subject definitely this morning because of my close contact for many years with that particular work. I am convinced that the educational program is completely in line with the gospel as revealed to the Prophet Joseph Smith—that man “cannot be saved in ignorance”; that “we are saved no faster than we gain knowledge”; that “the glory of God is intelligence.” The educational program is also definitely in line with the practices of the Church from the beginning, during pioneer days, and on down to the present time. We are a group of people who know that we must gain knowledge of truth in order that we may progress on to godhood. So I do express my appreciation to the First Presidency and their associates for the privilege I have had of spending seventeen years in that very excellent work and also for all the opportunities that I have had in the Church.

When I completed my doctor's degree in California, I was given the opportunity to teach at the institute in Logan. I was delighted; but when I went down to California and told the professors under whom I had taken my graduate work, they tried to persuade me to not come back to Utah to teach. They wanted me to teach in history, the field that I had taken my special work in, but I talked to my wife—who is a very faithful and devout Latter-day Saint and a splendid companion—and her feelings agreed with mine. We recognized that we had a great opportunity at Logan to help the young people of the Church, and we felt that we wanted to rear our family in Utah, and so we turned our backs upon that suggestion and returned to our home state. We have been very happy in our decision.

PERSONAL TESTIMONIES

Before closing my remarks, I would like to bear my testimony. I know that God lives. I know that Jesus the Christ is his Beloved Son. He is the Savior of the world, the Redeemer, the author of the eternal plan of salvation. I know that God, the Eternal Father, through his only begotten son, restored the gospel upon the earth through the Prophet Joseph Smith in our dispensation; that it is the true gospel; that it is the power of God unto salvation. I know that if we live by these eternal principles we shall gain a great reward, even that of eternal life in the kingdom of God. I know that our Heavenly Father is good; that he hears and answers prayers; that he is gracious and kind even beyond our comprehension; and that he delights in blessing those who keep his commandments. The Holy Ghost has borne this testimony to my soul so strongly that I am as sure of these facts as I am that I live. I pray that I may ever live worthy enough to retain this testimony.

Everyone in this audience no doubt has had many experiences which to them have testified to the goodness of God and which have given them a testimony of the truthfulness of the restored gospel. Herein lies the strength of Mormonism. I would like to give an experience or two of mine.

At least twice in my life I was at the point of death and was brought back to life through the power of the priesthood, through the goodness of God. One June day when I was twenty-one years old, I had climbed the hay pole to thread it in order that we might harvest our crop. Just as I had finished, the guy wire broke, and the pole came crashing to the earth. It splintered into many pieces. The hayfork lit with the tines straight up just a few feet from where I lit. Although I fell nearly fifty feet, the only injury that I received was a broken foot. Of course the shock was terrific. I went to bed, and the next day I thought I could get up. I crawled out of bed and immediately everything went black, but through the power of God I was restored to health and strength.

Eleven years later, when I finished my doctor's degree, my physical condition was poor because I had worked very hard. I was teaching seminary in Provo. In November I went to Salt Lake City and had my wisdom teeth extracted. On the way home a storm arose and within twenty-four hours I was seriously ill. A streptococcus infection had settled in my throat, and for the next three weeks I lay at the point of death. The doctor had no hopes that I would recover. The bishop came to our home, and as kindly as he could, told my wife I should not be able to recover. But the seminary teachers I worked with came daily and administered to me. Never once did I have the thought in my mind that I would not get well. I knew there were many things in this world that I was to do yet. In three weeks' time I got out of bed and went back to my schoolroom. It took a year, however, to get the infection out of my system. I am

sure that it was through the help and blessings of God that I was restored to life. Upon returning to my school, the students asked me to what I attributed my recovery from such a severe sickness. I testified to them on that occasion, and have done so on many occasions since, that it was through the power of the priesthood and because of the goodness of God that my life was preserved.

I want to bear my testimony today that I know these things are true and that my Heavenly Father has been kind and good to me, blessing me more abundantly than I have deserved. I sincerely hope and pray that I have the full support and the faith of all the members of the Church and the same help from God in the performance of my duties as a member of the First Council of the Seventy. This is my humble prayer in the name of Jesus Christ. Amen.

ELDER THOMAS E. McKAY

Assistant to the Council of the Twelve Apostles

President Grant, President Clark, President McKay, members of the Council of the Twelve, and brethren: I am truly grateful at this time for the inspired leadership of this Church as manifested in the selection of these two very fine brethren, Elder Dilworth Young and Elder Milton R. Hunter to succeed those two great missionaries, members of the First Council of the Seventy, who were recently released from their earthly missions, Presidents Bennion and Hardy, and I am sure that they also are pleased with these very fine selections.

SUGGESTIONS FOR POSTWAR PLANNING

One of the four new features in this year's program for stake quarterly conferences is the outlining, or partially so, of the general priesthood session. One of the topics suggested in the quarterly conference emphasizing elders' work is: "Quorum responsibility in postwar readjustment of soldier quorum members (by a president or member of an elders' quorum)."

Some excellent talks have been given; I believe one or two of them should be published. As a result of these talks and discussions in the priesthood leadership meetings—another new feature of this year's conference program—a number of the quorums have already initiated some definite postwar plans. I shall not take time to discuss these projects, nor those already under way in the wards sponsored by the ward welfare committees, as I should like to use the time allotted to me in a brief reference to a certain phase of postwar planning in the home—planning on the part of different members of the family.

After all, the thoughts of our boys in the service are centered about loved ones at home—these thoughts spur them on to give the best they have to our country—many of them have already given

their all in their effort to bring this terrible war to an end so they can come home as soon as possible.

An article in a recent issue of the *Reader's Digest* illustrates this point:

One evening in Albany, New York, I asked a sailor what time it was. He pulled out a huge watch and replied, "It is 7:20." I knew it was later. "Your watch has stopped, hasn't it?" I asked.

"No," he said, "I'm still on mountain standard time. I'm from southern Utah. When I joined the navy, Pa gave me this watch. He said it'd help me to remember home."

"When my watch says 5 a.m. I know Dad is rolling out to milk the cows. And any night when it says 7:30 I know the whole family's around a well-spread table, and Dad's thanking God for what's on it and asking him to watch over me. I can almost smell the hot biscuits and bacon."

"It's thinking about these things that makes we want to fight when the going gets tough," he concluded. "I can find out what time it is where I am easy enough. What I want to know is what time it is in Utah."

What kind of planning can be done to make the homecoming even greater than their dreams? What can fathers do?

About two years ago a young sailor in whom I had shown an interest called at my office. He told how he had enjoyed himself at the training center at Farragut; of the Sunday School where about ninety percent of the more than two hundred stationed there would attend every Sunday, but his face fairly beamed and his eyes moistened when he said: "My father has quit the use of tobacco; he stopped soon after I enlisted, so mother told me, and is now attending his priesthood meetings." Not so many fathers in the Church are users of tobacco; it may be something else, such as fishing, or hunting, or working in the fields on Sunday that keeps them away from priesthood and sacrament meetings; whatever it is, I commend to all such the course taken by the father of this young sailor.

The breaking of the Word of Wisdom, or the Sabbath day, applies to a comparatively few, but nearly all fathers could plan a pleasant surprise for their boys by being a little kinder, more thoughtful and considerate in and around the home, and express appreciation for services rendered.

The snake crawls out in the sun to get warm, and crawls back under the rocks—voiceless. The bird comes out into the sun and sings his gratitude and expresses his thanks for the sunshine. Everyone loves a bird.

I like the words "continuous courtship" with reference to home life. When we were courting and in the early days of our married life, we would always express our appreciation for the well-cooked meal, the extra dessert; we occasionally brought home a bouquet of flowers or a box of candy. If some husbands did that now, the wife would probably ask, "Is there anything wrong?"

So much for the father's preparation. What about the mother? As a general rule she is just about right. She writes the letters, prepares and sends the cookies and other surprise packages. We hope that these mothers will take care of themselves, so that they will look

just as young, or even younger, when the boys come home, as when they left; they might even indulge in a new dress, or a visit to a hair-dresser.' Once in a while, however, we do find a mother or wife who scolds, or is given to nagging. Speaking of nagging, may I quote the following:

A chaplain, after expressing the wish that those at home would spare their kinsmen in uniform, news of troubles about which nothing can be done, adds: You have heard of the husband who wrote to his wife: "Please do not write any more nagging letters. I am five thousand miles away and it doesn't do any good. And besides, I want to fight this war in peace."

What a joy it will be for the big brother in uniform to come home and find the children so grown up; and what a thrill it will be to find more thoughtfulness, courtesy, and love manifested toward one another. What a surprise to find the young brother as tall and straight and clean as the soldier brother himself, and the baby sister, after three or even more years' absence, blooming into young womanhood—even engaged, or perhaps married. There are hundreds, even thousands of our girls either engaged or married. And what about postwar planning on the part of these young girls and war brides? I am taking the liberty to quote four short paragraphs from a talk by a chaplain given to young husbands and prospective husbands, and I ask the young wives and sweethearts to apply the advice to themselves and use it in their postwar planning. It is entitled "An Appeal to Sportsmanship."

THE MEANING OF SPORTSMANSHIP

We in America pride ourselves on our sportsmanship, on our love of fair play. If a fellow is running the 440-yard dash, we like to see him cross the finish line even though all the other runners have already finished. Even men and women who make no claim to being religious speak with disgust of unfairness. The bum on the street will boo the man in the ring when he fights dirty. Fair play and Americanism go hand in hand.

This same spirit of fair play, should prevail in the matter of clean living. Some of you men are married. That fact in itself should challenge you to play fair with that wife of yours. You have no right to expect more of her than you are willing to give. Be as good a man when you go home as when you left, and you can expect her to be as good a woman. [May I add, Be as good a woman when he comes home as when he kissed you good-bye.]

Some of you fellows aren't married. I believe that all of you, when you get ready to marry, will want a girl who is pure and clean. Then be fair with her. Give her as good a man as she is a woman.

That is Americanism. That is sportsmanship. That is fair play. That is what we pride ourselves on in America, the giving as good as we expect to receive.

GREATER PRODUCTION NECESSARY

I haven't time, as I have stated, to speak of postwar planning in the wards and the quorums. But I would like to urge the ward

welfare committees to devote much of their time upon this very important subject, emphasizing especially production. Encourage home gardens, welfare gardens, processing of all kinds of foods. I am very grateful that President Clark said what he did about production. I thought immediately about our members and friends in the war-torn countries in our European missions. We still hear from some of them and about them through some of our servicemen. They are still carrying on. This cablegram was received this morning. It is dated April 6th, Basel, Switzerland, Leimenstr. 49:

REPORTS FROM EUROPEAN MISSIONS

Swiss Saints send greetings and best wishes to you and other General Authorities and brethren assembled in conference. Just finished most successful missionwide Easter convention attended by two thousand Saints and friends. Received news from boys in German prisoners' camp. (Signed) Max Zimmer.

I have a few interesting letters recently received, but will not have time to read them. I may get permission to publish them. I will say, however, that after five years of this unprecedented horrible destruction, the food shortage is becoming increasingly desperate. The concluding sentence of a letter from a brother in southern France says: "We have all suffered from *hunger* and cold, but the members still have faith in God and are awaiting the return of the missionaries."

All our European missions are fairly well supplied with money, but when there is no food to buy, money doesn't help much. In arranging the annual churchwide welfare budget for 1945, the general committee assigned everything in commodities, but in the breakdown by the regional committees to the stakes, and the stakes to the quorums and wards, in all too many cases the line of least resistance has been followed and assessments in cash substituted for commodities. So, instead of so many hundred pounds of butter, for example, we have so many dollars earmarked butter; instead of so many tons of sugar beets, dollars again, earmarked sugar; beef, chickens, and cheese, and processed commodities the same. What our members need is food, not money—even earmarked money. It is a joy in visiting some of the outlying stakes to find that as usual our Relief Societies, our wives and mothers have followed counsel and have their basements and cellars filled to overflowing with sufficient processed foods to last from one to three and four years. This is as it should be—each family self-supporting, with a small surplus for emergencies, or calamities, such as we have at present in the world.

If the way should be opened up in the very near future, and we hope and pray that it will be, to get the necessary help to our members and friends who are hungry, and some of them starving, it will be from these private storehouses that much of the processed food and clothing will have to come.

In conclusion, may I plead that we as a people—as a nation—be less wasteful. If we are served more than we can *comfortably* eat, have a "portion" of it returned so it will not be wasted. In the United States enough food is wasted, it is said, to feed all the people in the war-torn countries of Europe.

May our boys and men and women in uniform, when they return, find us all less wasteful, more thrifty, and cooperative, and may they find more unity, and faith, and love in our quorums, our wards, and especially in our homes, I pray in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

It would not require much to convince me, my brethren, that these semi-annual general conferences come every few days. If you know someone whom you would like to age rapidly, just give him some recurring responsibility concerning any part of these proceedings. It is something of an assignment to watch the clock, and to watch President Clark and President McKay, and to watch you, and to think, and to speak at the same time. I read not so long ago an article concerning the responsibility of those who speak and write in time of war, but I am convinced that the gravity of this responsibility is not limited to wartime. Those who speak or write, any time, for the influencing of others, have one of the greatest responsibilities, and surely one which we should not care to undertake in these gatherings without the sustaining help of our Father in heaven.

GOOD GOVERNMENT AND GOOD MEN

There has been running through my mind a statement by William Penn: "If men be good, government can not be bad." At first I was inclined to challenge it seriously, as we are inclined to challenge all statements of broad generalization. I challenged it because I thought of all the exceptions to the rule. I thought of all the peoples, historically and also in the present, who had become captive peoples and oppressed peoples quite beyond their choice or their power to resist. I thought of all the straight-thinking minorities who have resisted the popular fallacies in every generation and in every country. But I became convinced, as I thought further through William Penn's statement, that it had a broad and fundamental truth in it: "If men be good, government can not be bad"—in the long view of things, and admitting all the exceptions.

INDIVIDUALS SHARE RESPONSIBILITY IN WORLD AFFAIRS

For convenience, historians have written history in a manner that gives emphasis to a comparatively few individuals—as though Alex-

under the Great conquered the world. (We don't hear much about all of those who followed Alexander the Great and made this possible)—or as though Hannibal did what he did, individually; or the Caesars, or the Pharaohs. Even though historians concentrate upon and would make history seem to be the doings of one man, or a few, in every generation, in every country, yet the great host of men and women who follow them carry their share of the responsibility, not discounting the importance of leadership, good or bad.

We are inclined to repeat this fallacy of history in our own generation, if we are not careful. We have had the opportunity of observing at close range the leaders of the world in our generation perhaps more intimately than in any other, for many centuries past, because of our facilities for rapid communication and travel in these days. We have heard the voices, read the thoughts, and have seen both in picture and in reality many of the leading figures of our own day—and we are likely to think, if we are not careful, that all the acts of each nation head up in one man, or in a handful of men, that all of the troubles stem from them. We may think, as Brother Bowen suggested yesterday, that the war is the cause rather than the result of our difficulties.

We are apt to over-simplify history both current and past, and to look for scapegoats and to fix responsibility too conveniently; but I am sure that if we will think a little more closely we will be impressed with the truth that a man isn't a leader unless he has followers, and that he couldn't accomplish those things which he does accomplish unless a very considerable number of people were willing that he should accomplish those things.

I am reminded of one of the statements of Heber C. Kimball, who, in his characteristic and colorful way said, "I will tell you, the Devil has his smart men."¹ Even Satan would be impotent unless he had a considerable following; and so I say, going back to William Penn, whenever and wherever there is deterioration in government, the people may look to themselves. Whenever and wherever there is corruption, the people may look to themselves. Whenever and wherever there is flagrant public waste, the people may look to themselves. Whenever and wherever there is loss of freedom, the people may look to themselves. I am sure that no man, great though he may be, or potentially great in the powers of leadership, could accomplish much of his purposes without a considerable following; and our responsibility for our allegiance as followers is likewise great.

Of course we know that anyone who opposes a profitable evil or anyone who opposes a popular fallacy is certain to be deliberately misunderstood. Nevertheless every generation and every people have produced those straight-thinking minorities who have seen what they have seen and who have felt an obligation to say what they have said; and any man who sees his own generation headed for a precipice at

¹Heber C. Kimball, *Journal of Discourses*, Vol. VI, p. 35.

the bottom of which lie tragedy, destruction, sorrow, and misfortune, cannot honorably remain silent. He has an obligation to speak, even though he be misunderstood, and even though false charges be levied against him. This is true at all places in the world at all times.

PRESIDENT BRIGHAM YOUNG'S VIEW OF LEADERSHIP

We have a leadership in this Church, who have an obligation, as President Grant stated yesterday morning, to instruct this people to do anything which the Lord inspires them to do, and I am sure that we must understand the authorities in their fulfilling of this obligation. I am sure that the prophets of God throughout all the ages, have not, in most cases, seen the end fully from the beginning, but it has been given unto them to know in what they must instruct their people whether they could fully state the reasons or not. There are many things that we must still accept on faith.

I should like to read you a quotation from Brigham Young. He had his troubles, too; they are not all confined to our generation. It was at the time when the cornerstones of the Salt Lake Temple were being laid, April 6, 1853. Brother Brigham was the object of much criticism. The people had built their temples in the past, at Kirtland and Nauvoo, and had had to abandon them. They had many practical problems facing them—food, shelter, Indians, and many other stark realities were pressing them. No doubt many of the people thought it was folly at such a time to undertake so great a task. Said President Young:

Some will inquire, "Do you suppose we shall finish this temple, Brother Brigham?" I have had such questions put to me already. My answer is, I do not know, and I do not care. . . . I never have cared but for one thing, and that is, simply to know that I am now *right* before my *Father in heaven*. If I am this *moment*, this *day*, doing the things God *requires* of my *hands*, and I am precisely where my *Father in heaven wants me to be*, I care no more about tomorrow than though it never would come. I do not know where I shall be tomorrow, nor when this temple will be done—I know no more about it than you do. . . . This I do know—*there should be a temple built here*. I do know it is the *duty of this people to commence to build a temple*.²

I am sure that this ties in with the statement of President Grant yesterday morning.

THE HOME-COMING OF THE SOLDIERS

I should like to leave this subject for just one moment, and close with another thought which has been mentioned by several speakers at this conference, including Brother McKay previously, and read a couplet which in a very few words states what I think our returning boys, who have been serving their country, expect. It is from a poem by Kenneth Parsons, just two lines:

²Brigham Young, *Journal of Discourses*, Vol. I, p. 132.

When we come home again, forget the band. Just have the things we fought for, understand?

I believe this is in the heart of every man who is away from home, in the armed forces. May God grant that they will return to find their homes as they would have them; their children reared in those paths in which they would have guided them; and find the free institutions and the free enterprise for which they have fought; and peace and happiness and the opportunity to live in peace with those they love.

God lives, and has given us life; he still speaks to us through his appointed servants; Jesus is the Christ—which is the testimony I leave with you, in his name. Amen.

President Clark:

The congregation will now sing: "Lord, Dismiss Us With Thy Blessings," Song Folder No. 21, L.D.S. Hymns 315, Hymn Book No. 98.

The closing prayer will be offered by President Christian Call of the Idaho Stake, after which this conference will stand adjourned until 2 o'clock this afternoon. The proceedings of the afternoon session will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City. It will also be carried over KFXD at Nampa, Idaho.

Singing by the congregation, "Lord, Dismiss Us With Thy Blessings."

The closing prayer was offered by President Christian Call of the Idaho Stake.

Conference adjourned until 2 p.m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened at 2 p.m., Saturday, April 7, in the Assembly Hall.

President Clark:

This is the fourth session of the 115th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Assembly Hall on Temple Square, Salt Lake City.

There are present on the stand this afternoon all the General Authorities of the Church as sustained yesterday, except President Grant who is at his home, to which a special wire has been run from the Assembly Hall so that he may "listen in."

The proceedings of this session will be broadcast over KSL at

Salt Lake City, and KSUB at Cedar City. It will also be carried over KFXD at Nampa, Idaho.

We will begin the afternoon services by the congregation singing: "O Ye Mountains High," Song Folder No. 12, L.D.S. Hymns No. 338, Hymn Book No. 317. Elder J. Spencer Cornwall will conduct the singing; Elder Alexander Schreiner is at the organ.

The opening prayer will be offered by President Samuel Pollock of the Panguitch Stake.

The congregation joined in singing the hymn, "O Ye Mountains High," after which the opening prayer was offered by Elder Samuel Pollock, President of the Panguitch Stake.

The hymn, "Do What is Right," L.D.S. Hymns No. 185, Hymn Book No. 151, was sung by the congregation.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I am very happy, brethren, to have the opportunity of being at this conference and of speaking to you for a few minutes. As has been stated, we recently lost two of the members of our council, men who were great missionaries, men who had good judgment and good inspiration. I am sure that we will miss them; our associations with them have been long and satisfying. Men who have been intimately associated in a common cause become very close to each other. Separations like this come to all of us, but with the blessings of the Lord, other good men are given to us to carry on the work. We are grateful to have two such good men as Brother Young and Brother Hunter associated with us in the First Council of the Seventy. I am quite certain that we shall love them and hope that they will love us and that with the blessings and inspirations of our Heavenly Father, we as a council may be helpful in his great missionary cause.

SOME OF THE PRIVILEGES OF CITIZENSHIP

Some time ago I was in court where there were a number of people being examined as to their qualifications to become citizens of this great country of ours. The judge asked one of the men this question: "What can you receive as a citizen of this country that you cannot receive without being a citizen?" As an alien, a man could reside in our country, could move about in freedom from place to place, could have the advantages of our schools, could have police protection for himself and family and his business, irrespective of the fact that he was not a citizen. But with all these privileges, he was always an alien, having no part in the feeling and enthusiasm and love of country that belong to us as citizens. One all-important thing that he was unable to enjoy was the right of

suffrage—the right to vote and to participate in the government, in its laws and regulations. He could not go out and represent or speak officially for the country or for the officers who might be elected. Therefore, he failed to have one of the great things we value so much.

BLESSINGS THROUGH MEMBERSHIP IN THE CHURCH

We are often asked, "What is there in your Church that I cannot receive without becoming a member?" Well, as a non-member of the Church, he could get all the blessings and all the rewards that have to do with obedience to certain laws. He could be clean and receive from our Heavenly Father all of the blessings that we receive because of our being clean. He could receive the blessings that come to one who is honest, one who is a good neighbor, one who is willing to live up to the obligations of his country. He could participate with us in the blessings of the Word of Wisdom and could have for himself that health and strength and vitality that can come to one who obeys the rules pertaining to this law.

He can have all the blessings that come from keeping the Ten Commandments. By living in harmony with the spirit of the Sermon on the Mount, he can receive all the blessings promised by the Savior.

That is the thing about the Church and kingdom of the Lord. It gives rewards to those who merit them. It is stated in the Doctrine and Covenants that upon every law there is a blessing attached; and all people, provided they can live up to the laws and regulations, will have the promised blessings given to them. But as in the case of citizenship, there are some things that simply cannot come to a man without his becoming a member of the Church and kingdom of our Heavenly Father.

The priesthood of God is one such thing. This priesthood can come only from God himself or from those who are delegated to hold the priesthood and give it to somebody else. You remember the case of the lame man, sitting in front of the temple. When Peter and John came along, he asked for alms. Peter said to him:

... Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. (Acts 3:6.)

No man has the authority to speak in the name of the Lord unless he holds the priesthood of God.

You remember the occasion when the seven sons of Sceva trying to do the things that Paul had been doing said unto a man who was afflicted, "... We adjure you by Jesus whom Paul preacheth," and the spirit returned the answer, "Jesus I know, and Paul I know; but who are ye?" (Acts 19:13, 15.) God has always limited the power and the right to speak in his name to the men who hold his Holy Priesthood. Because of this priesthood we have a number of

blessings that no one else can have. Others may wish them; they may desire them, but the only way they can have them is by becoming members of his Church.

One blessing of membership is that men and women when entering into holy matrimony may be sealed for time and eternity and not only have each other, but also have their children. Only in the temples of the Lord can this work be done. Another blessing of membership is the constant direction by men who speak and act and are called by God to preside over the Church. We are never left without guidance and without help to meet life's changing problems.

As members of the Church, we have the privilege and opportunity of doing missionary work. Men and women can go out in the name of the Lord as they may be called. Men have the right to act in the name of the Lord, and when they teach, they teach correct doctrine. When they perform certain ordinances they perform those ordinances according to the laws and regulations of our Heavenly Father, and they are done right, and when these things are performed men and women are truly members of the Church and kingdom of our Heavenly Father.

MISSIONARY WORK IN THE STAKES

Just in passing I would like to say a word about our missionaries. In the hands of the brethren who have met together today rests the responsibility for the amount of missionary work that will be done in the Church. You men are the leaders in our stakes and in our wards, and it is through your recommendations that members are called to become missionaries. When we have a ward or a stake that thoroughly believes in the great work that God has given us to do as a Church, we find that we have a great missionary corps of men and women preaching the gospel. Where presiding men are not thoroughly enthusiastic or converted to the missionary cause, we have stakes and wards where not much is done in the missionary line. It is quite true, brethren, that all the priesthood of the Lord can be used in preaching the gospel. Those holding the Aaronic Priesthood can be authorized and sent out to preach the gospel, if necessary, and women can be called to go out and preach the gospel; but to those holding the special calling of seventies there has been given the obligation that they shall preach and teach the gospel. We are in hopes, brethren, you leading men who have this great responsibility in your hands will see that our seventies shall have the opportunity of magnifying their calling through preaching the gospel of Jesus Christ, that, if necessary, they may be released from other duties so that they may preach the gospel either out in the world or in the missions of your stakes. I am quite certain if we could get the seventies necessary for missionary work that we would be able to bring men and women into the Church who are at present running to and fro and cannot understand the gospel of Jesus Christ because there is no preacher or no teacher.

UNDERSTANDING INCREASED THROUGH STUDY

Through membership we have a right to understand more about the work of the Lord. Because of the additional things that have come to us by way of revelation, instead of having only the Bible we have in addition, the Pearl of Great Price, the Book of Mormon, and the Doctrine and Covenants. These enable us to understand what God expects us to do here upon the earth, that we may walk more uprightly and more sincerely than we could without the additional evidence and the additional testimony that come from these great revelations of the Lord. In addition, because of our faith and membership, we have the privilege of understanding doctrines that are not generally understood by the world, such as pre-existence, salvation for the dead, and the resurrection with its three glories. Our understanding is increased, and we gain strength from many things that the Lord has revealed to us for our consolation, for our blessing, and for our encouragement.

May the Lord bless us and help us to value our membership in the Church and our citizenship in the great kingdom of the Lord, that we shall not only use the things that are easy for us to understand and to use, but that we shall search deeply into the ways of the Lord and make use of all the principles and the doctrines and live by all of the standards of the Church, I pray, in Jesus' name. Amen.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

As a preface to what I would like to say this afternoon, I read the following from President Grant's message:

I believe that the elders of Israel in all the different wards and stakes of Zion earnestly desire to know the mind and will of our Heavenly Father, and that they are ready and willing to do anything that is within their power to fulfill that mind and that will and to carry it out in their lives.

It is a great responsibility to address a general conference of the Church of Jesus Christ of Latter-day Saints, and I feel that responsibility keenly. I pray that I may be responsive to the Holy Spirit and that what I say will bring comfort to the hearts of those who listen, and at the same time stimulate us all to examine ourselves and determine more fully to do our Father's will, which, if we do, will bring us peace in this world and finally immortality and eternal life in his presence.

DOING THE WILL OF GOD BRINGS PEACE

To seek to know the Father's will and to comply therewith does not mean abject submission to an arbitrary superior force, but rather bringing ourselves into harmony with the laws and principles prevailing in an orderly universe. It is the only way by which we may

be at peace in the earth and eventually rise to our high destiny as the children of God.

It is the path trod by our Savior. He is our great example. The earliest words spoken by him of which we have record were, as recorded in the Pearl of Great Price: "... Father, thy will be done, and the glory be thine forever." (Moses 4:2.) You are all familiar with the setting. It was in the spirit world when the Father's plan, whereby his children would be advanced to their second estate, was submitted.

The plan required a redeemer. Two of the Father's sons presented themselves for that important role—Jesus and Lucifer. The offer of Jesus was sublime in its simple grandeur. "Father, thy will be done, and the glory be thine forever." This statement reveals at once the greatness of his soul and also the source of his strength and power.

Lucifer's offer was not in the same sweet, humble spirit. He was conscious that he had a brilliant intellect, and he wanted to be independent in the use of his own intelligence. He could not bring himself to consecrate his powers to the doing of the Father's will; he wanted the Father's glory; and so he proposed a substitute plan of his own. It was, of course, unworkable because conceived in darkness, as is every plan which is contrary to the Father's will, and was rejected. Jesus was chosen to be the Redeemer. Lucifer and his followers, instead of submitting to the decision and bringing themselves into harmony with the will of the Father, rebelled, waged war in heaven, and were cast out. They have never since enjoyed peace and contentment and they never will, for they cannot say, in the spirit of Jesus, "Father, thy will be done," and there is no one in heaven, whether heaven is thought of as a place or a condition, who is not in harmony with the Father's will.

In fulfilment of the Father's plan, Jesus came to earth and here, as before, taught by precept and example the truth that the way to peace and happiness and union with God is to learn his will and do it.

He taught us to pray unto the Father:

... Thy will be done in earth, as it is in heaven. (Matt. 6:10.)

And in the Sermon on the Mount:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

When the Jews marveled at his teachings, he declared:

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

Urged by his disciples to eat, he said:

My meat is to do the will of him that sent me. (John 4:34.) I can of mine own self do nothing; as I hear, I judge: and my judgment is just;

because I seek not mine own will, but the will of the Father which hath sent me. (John 5:30.) I came down from heaven, . . . not to do mine own will, but the will of him that sent me. (John 6:38.)

Jesus held true to this course, even through Gethsemane where he bore the sins of all men through suffering which caused him—

. . . to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit. (Doc. and Cov. 19:18.)

As he came to the climax of that suffering, he cried out in agony:

. . . Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done. (Luke 22:42.)

Thus he partook and finished his preparations unto the children of men as he had undertaken them, submissive to and guided by "the Father's will."

What a difference it would make in the conditions of the world today if all leaders of nations and all peoples were seeking to know and do the Father's will! What peace would come into the world and what peace does come into the hearts of individuals as they acquire such a state of mind and act upon it! The happiest and most successful people in the earth are those who, knowing the will of the Father, are living in harmony therewith. On the other hand, the most contentious, distressed, and miserable people on the earth are those who know his will and who do not live in harmony with it.

We members of the Church of Jesus Christ of Latter-day Saints are in a unique position with reference to this matter because we know that the Lord has revealed, and is continuing to reveal, to our generation his will concerning us, and *we profess to accept it*. This leaves us no excuse and no escape. Each of us is destined to be happy and at peace, or miserable and contentious. Many have already chosen their places; others are moving into position. Our status will depend upon how nearly we do the Father's will now, and how faithful we are in continuing to do it to the end of our mortal lives.

As we seek to understand the Father's will, it may be well for us to keep in mind some well-known fundamentals. The first to which I invite your attention is that the rules of conduct prescribed for us in the revelations contained in the Doctrine and Covenants are statements of the Father's will as to how we should live our mortal lives, and that these standards were not formulated by men, and therefore men cannot change them. Their observance is a purifying and sanctifying process, by which we come into union with God and thereby enjoy peace and happiness. To know them and fail to strive to live them is to invite certain distress and unhappiness.

To illustrate: Recently a friend of mine came to me with this problem. "The Church," he said, "is suffering the loss of the loyalty and services of many able members who feel that they are being driven away from the Church and are thus deprived of the commun-

ion to which they are entitled, because our leaders put so much stress upon what, to them, are unimportant rules of conduct, such as the nonuse of tea, coffee, tobacco, and intoxicating beverages." He wondered if the rules as to these things and such other, to them, minor things as the payment of tithing and the keeping of the Sabbath day holy, could not be relaxed so that such persons would not feel out of harmony or be embarrassed in the Church.

THE YOKE OF CHRIST

Now, my brethren and sisters, it is not the desire of the Church nor of any man or woman in the Church who has the spirit of the gospel, to discomfort or embarrass or drive away from the purifying and sanctifying influences of the gospel, any person, be he in or out of the Church. Rather, it is their desire to take every person where he now is and build him up, lead him step by step along the straight and narrow path of conforming with gospel standards, until he finds peace and happiness in doing the will of the Father.

This, however, cannot be done by condoning noncompliance with the rules of conduct which the Lord has prescribed, nor by presuming to change them. The words of Jesus were, "Take *my* yoke upon you." He did not say come on your own terms, but—

Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. (Matt. 11:29.)

The Lord has never revealed a way whereby we can enjoy that rest unto our souls without taking his yoke upon us. The acceptance of the commandments in the Doctrine and Covenants as an expression to us individually of the will of our Father in heaven as to how we should live, and an earnest effort to abide thereby, will do much to bring us peace and happiness while we live in the earth, and to assure us of great joy in the world to come.

LIVING PROPHETS AS GUIDES

Another fundamental to bear in mind in our search is that the manifestations of the Father's will to this generation did not cease with what is written in the Doctrine and Covenants. He has not left us unguided to jangle over the interpretations of those revelations, nor does he leave us ignorant of his will on current issues. He has given us living prophets to interpret those revelations and to declare to us his will on present problems.

When the Lord opened up this dispensation, he chose and appointed the Prophet Joseph Smith through whom to reveal his will. And the peoples of the earth were put under obligation to hear him. More than a year before the Church was organized, the Lord said to the Prophet:

. . . this generation shall have my word through you. (Doc. and Cov. 5:10.)

And he further declared that woe should come upon the inhabitants of the earth if they did not hearken unto his words.

As long as the Prophet lived, the Lord revealed his will to that generation through him. And it is significant how much of what he revealed dealt with the issues of that day. Since the Prophet's martyrdom, the will of the Lord has been given through succeeding prophets, Presidents Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant, who each in his turn has presided over the Church, and, like unto Moses, has guided the people of his generation on the issues of their day by the spirit of revelation. (See Doc. and Cov. 107:91; 8:2-3.)

During the administrations of all these leaders, those who have accepted them as prophets, who have truly believed that by the spirit of revelation they spoke the Father's will on the issues of the day, who have adjusted their thinking, their living, and their feelings to harmonize with the spirit and the letter of the words of these living prophets—they are the ones who have been comforted and who have had peace in their souls.

Today the Lord is revealing his will to all the inhabitants of the earth, and to members of the Church in particular, on the issues of this our day through the living prophets, with the First Presidency at the head. What they say as a presidency is what the Lord would say if he were here in person. This is the rock foundation of Mormonism. If it ever ceases to be the fact, this will be an apostate Church. But it will never cease to be the fact. When the Prophet Joseph Smith was asked what the difference was between the Latter-day Saint Church and the sectarian churches of the world, he said, "We have the Holy Ghost," by which he meant that by the power of the Holy Ghost the will of our Father is revealed to the minds of the leaders of this Church. So I repeat again, what the presidency say as a presidency is what the Lord would say if he were here, and it is scripture. It should be studied, understood, and followed, even as the revelations in the Doctrine and Covenants and other scriptures. Those who follow this course will not interpret what they say as being inspired by political bias or selfishness; neither will they say that the brethren are uninformed as to the circumstances of those affected by their counsel; or that their counsels cannot be accepted because they are not prefaced by the quotation, "Thus saith the Lord."

Those, and I testify to this out of my own experience, who will through mighty prayer and earnest study inform themselves as to what these living prophets say, and act upon it, will be visited by the spirit of the Lord and know by the spirit of revelation that they speak the mind and will of the Father.

This is a day of great conflict between truth and error. Satan is having a field day with the souls of men. Anti-christs stalk the earth in all lands, including our own. False philosophies and doctrines emanating from the prince of darkness are being presented

in such appealing manner as almost to deceive the very elect. There is only one sure way to divine the truth from the error. That is to learn what the mind and will of the Father is on these matters, and then do it. You will find it declared on many issues in the messages of the First Presidency given in the general conferences in 1942. I take the liberty of reading from the one given in April the following:

We again warn our people in America of the constantly increasing threat against our inspired Constitution and our free institutions set up under it. The same political tenets and philosophies that have brought war and terror in other parts of the world are at work amongst us in America. The proponents thereof are seeking to undermine our own form of government and to set up instead one of the forms of dictatorships now flourishing in other lands. These revolutionists are using a technique that is as old as the human race—a fervid but false solicitude for the unfortunate over whom they thus gain mastery, and then enslave them.

They suit their approaches to the particular group they seek to deceive. Among the Latter-day Saints they speak of their philosophy and their plans under it, as an ushering in of the United Order. Communism and all other similar isms bear no relationship whatever to the United Order. They are merely the clumsy counterfeits which Satan always devises of the gospel plan. Communism debases the individual and makes him the enslaved tool of the state to whom he must look for sustenance and religion; the United Order exalts the individual, leaves him his property, "according to his family, according to his circumstances and his wants and needs" (Doc. and Cov. 51:3), and provides a system by which he helps care for his less fortunate brethren; the United Order leaves every man free to choose his own religion as his conscience directs. Communism destroys man's God-given free agency; the United Order glorifies it. Latter-day Saints cannot be true to their faith and lend aid, encouragement, or sympathy to any of these false philosophies. They will prove snares to their feet.

If there be those among us who feel aggrieved, out of harmony, or to criticize what the Presidency say on these burning issues of our times, it would be well to remember that these prophets are but declaring to us the will of the Father, and that the only open road to peace and happiness is to bring ourselves into harmony therewith.

May the Lord help each of us to have a consuming desire to know and do his will, and to recognize that his will is made known to us and all peoples of this generation through the revelations in the Doctrine and Covenants and the interpretations and counsels of the living prophets, I humbly pray in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE
of the Council of the Twelve Apostles

My dear brethren and you also who may be listening in: I am very glad today that I am a member of the restored Church of Christ. I have had this gladness in my heart all the days of my life, since my early boyhood, and I bear testimony to you this afternoon and witness also, that this Church is of God, established by him, which, as has

already been quoted here, will never be cast down or given to another people. We are dealing with eternal realities, everlasting, from the heavens above.

The excellent messages given us by our brethren during this conference have started in our minds, I know, many trains of thought. One particularly has been with me ever since one of the brethren spoke yesterday forenoon. I would like to discuss it with you briefly.

AN ECHO FROM WORLD WAR I

Some years ago I had the opportunity to spend the night in a little tavern or hotel at the famous little town of Chateau Thierry, in France. That little town was a storm center of the great war of a quarter of a century ago. When we left, the next morning, the proprietor or hotel manager, a veteran of the last war, came out to say goodbye to us. Someone said something about the war in which he had served. He promptly pulled down the eyelid of one of his eyes and put his finger on the eyeball. It was an artificial eye, to replace one he lost in the war. Not satisfied with that, he pulled back his cheek and showed us a silver jaw that had been inserted by the surgeons to replace the one he lost in the war. He looked at us and said, "This is all I got out of the war. What good is war?" I believe that man spoke the feeling of the great majority of mankind, of us common men.

SOLUTION FOR THE PROBLEMS OF THE WORLD

Yet we stand now bewildered before another great war. I believe the world has never been so bewildered as at the present time. We cannot understand how this war has come about. We don't know how to solve the problems that will follow. We look into the future with a certain amount of dread. If I read the magazines and reports correctly, many are ready to surrender even their free agencies to try out something new in the hope that it may lead to something better. The answer to all this, by the Church of Christ, is simple. It is the answer that has been given since the beginning of time. If mankind had accepted the gospel of the Lord Jesus Christ, there would have been no bloody wars; and if the world today would accept the gospel of the Lord Jesus Christ, all problems that lie before us would be solved easily and well. We believe, and we have so taught, that every question confronting humanity may be answered by the gospel if we understand the gospel and accept it and use it properly; and every problem before us may be solved in the same manner.

To this reply the leaders of nations say no, or a very doubtful yes. They are willing to concede that religion and the gospel of the Lord Jesus Christ may be very effective in the spiritual field, but not very efficacious in the temporal world of men and women dealing with living problems here upon this earth.

If gospel light is thrown upon Dumbarton Oaks and upon Yalta, the agreements made there, and upon the coming San Francisco conference, it will not be so difficult to write safe treaties or to discover the weaknesses inherent in agreements already made. Men are so willing in working out the problems of the day, to cover with smiling diplomacy, riotous selfishness.

RESPONSIBILITY OF CHURCH MEMBERS

Now then, having said this, let me ask, what is our obligation as a Church and Church members, in this day of confusion. Do we have an obligation? Are we willing to continue as other people, to use our best judgment as men, try to vote this way or that when an election comes up, depending on our human powers? Are we like all the other people on the face of the earth, or has the Lord placed upon us obligations and conditions which make us different from all the world?

We say that the Lord spoke to the Prophet Joseph Smith and through him restored the eternal gospel, formulated in the heavens before the foundations of the earth were laid. The Lord has told us that the gospel is for all men. He has charged us, members of this Church, to carry the gospel message to all the world.

If it is true that peace can be won only through the gospel of Jesus Christ; and if our claim is true, as I verily believe it is, that we alone have the true and full gospel of the Lord Jesus Christ, we carry a tremendous responsibility upon our shoulders. There will then be no world peace until we do our part, accept our high commission and teach the truth to all the world. In that sense we become the custodians, so to speak, of the world's peace, of the world's future, we humble men assembled here, with those who labor in the wards and stakes of Zion. I believe that it is our duty to accept this challenge. We cannot sit in some cozy, warm, spiritual chimney corner, thanking God for the blessings of the gospel, for our membership in the Church, selfishly forgetting all else and everybody else. That is not our work, nor our destiny, nor our business in life, under God's command.

The possession of the gospel, the knowledge of it, does change a man tremendously, but the full joy of the gospel, that joy which we have all seen in many a humble person who has received the gospel, comes only when we use the gospel for others. He who receives must give, that is one of the first and most fundamental of all gospel laws.

Well, you say, we are only a small people, not quite a million people as reported here yesterday. There are about two thousand millions in the world today. Can we do it? Can we teach all the world? We are too few, are we not? Obviously, the first answer that comes when we speak of this high obligation that rests upon us is: We are few, yes. We claim no preeminence in physical or intellectual matters, nor in the affairs of men. But, we have the truth of eternity, and we have faith. Faith and truth are invincible. With the sling of faith and the pebble of truth, like David of old, we may

lay low every giant of unbelief and error and opposition to truth in all the world. To go forth in this spirit is the call of the day of Latter-day Israel.

WHOLE-HEARTED SERVICE REQUIRED

You remember that in days gone by, a great cry went forth, "Is there faith in Israel?" That is the cry today, faith not only to bless ourselves in our own mountain valleys, or those of our people in the coast country; but faith that this work will bless all humanity. We belong to a world organization; we have a world message; we are under a world obligation. We must lift our eyes and see this work in its wholeness as the Lord has revealed it to us, and as we have been taught since the days long gone by.

I have the feeling, brethren, that we can't accomplish this work unless we give our whole selves to it. Half-hearted service will not suffice. There must be complete surrender to this work if it shall accomplish the purposes of the Almighty. The old proverb maker said: "Son, son, give me thine heart." Are we giving our hearts to this work that the purposes of the Lord may be accomplished? That is the question for us in this day. That surrender, that giving of one's self, must be full of eagerness. We must not wait to be called to serve. You know what the Lord said to the Prophet Joseph Smith a long time ago about men who wait to be called. We must be eager in service. You remember the story from the days of Christ:

And when he [Jesus] was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? (Mark 10:17.)

That story is for us today, leaders in Israel. Are we so eager that we run to do the will of God, to help work out his purposes?

A LESSON FROM THE STORY OF GIDEON

There is yet another story from the Old Testament, the book on which I grew up and therefore always dear to me. (I speak of growing up on that book before my family joined the Church, in the country of my birth. I was taught the Old Testament every school day.) Do you remember the story of Gideon, Judge of Israel? Midian had set about to destroy Israel. Gideon secured an army of over thirty thousand men to fight the battles of his people. Before he undertook to meet Midian he sent back to their homes all who had fearful hearts, also all who were loiterers, men who, when they came to a water course, would lie down on their stomachs, drink at their leisure, and take it easy. He sent such men back. When he had done this, only three hundred men were left. But they were eager men who wanted to fight the battles of Israel, and who when they came to a water course, had no time to lie down to drink, but cupped their hands and took a swallow of water. With these three hundred men, as you re-

member, Gideon won the battle for Israel. Numbers do not count in the end. It is even so with modern Israel. That is the thought that has gone through my mind during this conference. It is the message I would leave with you.

SACRIFICE NECESSARY

Of course, such service means sacrifice. Certainly it means sacrifice, but the Lord said to us at the beginning of this great latter-day work, "This is a day of sacrifice." Later on, you recall that he said on one occasion we cannot really live up to our covenants as we should unless we sacrifice. But what does sacrifice matter when we are in the cause of the Lord and feel the power of the spirit of God? Many years ago the message came, "Be still and know that I am God." (Psalm 46:10.) We can trust him. We give a little, and the Lord returns ten-fold, often a hundred-fold. Look at the men of our own Church, who have spent years and years in service to the great cause. They have prospered, not only temporally but spiritually. To them we go for help and counsel. From them we receive support, to make our own lives more beautiful. Of course, sacrifice is required of us; but we, with a great world commission, must lift our eyes to it, prepare for it, have faith for it, and try to do what the Lord requires of us. If we stand ready to give full service, not half service, not half surrender but complete surrender, we shall become mighty men. May that spirit grow strong among us I pray in the name of the Lord Jesus Christ. Amen.

The congregation sang the hymn, "Glory to God on High," L.D.S. Hymns No. 113, Hymn Book No. 137.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I stand before you this afternoon, my brethren, with mingled feelings of joy and sadness. I am glad that the absence of President Hardy and President Bennion has been mentioned here this afternoon. They were both men who were very, very dear to me, and I want you all to know that I miss them very keenly. As I sit here on the stand today, I feel their absence because I used to go to both of them for support in the questions that so frequently arose, and I used to sit next to Brother Bennion in all of our conference gatherings. I hope that God will comfort Sister Hardy and Sister Bennion, and that he will give us the power to give them some aid in their trials and make it easier for them. On the other hand, I rejoice in the fine quality of the men who have been selected to take their places. I want to make public acknowledgement of my esteem for them and tell them that they have my support in the work that they shall have to do.

THE COMFORT A TESTIMONY GIVES

I am glad for the testimony I have of the gospel of Jesus Christ and for the faith that it gives me, faith that the work which God initiated in this dispensation, through the instrumentality of the Prophet Joseph Smith, shall go on and on and on. I feel very insignificant as one of the cogs in the great machine which is to carry it forward, but I have gained through my observation and experience the faith that God will see it go forward, regardless of the fact that those of us who are here now will eventually lay down the burdens of life. I like to think of life as something that began before mortality and something that will go on after it; that death is but an incident in life, just as is birth, and I like to think that these companions of mine now are exercising an influence just as they did here. The sun rises in the morning, and we feel its warmth during the day. For us it sets in the evening, but when it sets for us, it warms another land. I feel that those fine men are doing that very thing, that through their personalities and the power that they gained through their experiences here, they are warming another land and helping another group of men and women. I am thankful for that faith, for it helps me over many difficult problems in life.

THE RESPONSIBILITY OF LEADERSHIP

We who are here, this afternoon, represent the leadership of the Church of Jesus Christ of Latter-day Saints. We come together for inspiration and to learn better how to do the various things that we have to do in administering the work of the Church. We have a great and grave responsibility because we stand at the head of this large group of people, and it is expected of us that we will show them the way to go. It is true, as has been said, that he who holds a lantern to light the footsteps of his friends, lights his own. In leading the people we see more clearly our own duties, our own responsibilities, and the pathway that we should follow. It is a great obligation, and I stand in fear and trembling before you and before God when I think of my responsibility in the position I occupy. I hope that I may have your faith and prayers as my life carries on, to do it properly.

Man is the crowning creation of God, who spent a long time fashioning the world and the plants and the animals that grow upon it. As his crowning effort he placed man to rule and reign over them. Man is the great workmanship of God. To bring about the eternal life of man is his great objective. He starts us out as almost the weakest of all of the animal creations which he has placed upon the world. There are few of the animals that are born as weak and puny as we, and all of them grow more quickly to maturity and to independence than we. We are the most dependent of all the creations, I believe, but we grow, if we are properly nurtured and cared for, into the crowning glory of the work of God. To take that new soul

and tiny body as it comes into the world and develop it into a personage who will eventually attain to the qualities of godhood is a responsibility that few of us appreciate in its enormity. We talk a great deal about the delinquency of this present day, juvenile delinquency and the delinquency of others, but we seem to be startled mainly with what we term juvenile delinquency. The other night I sat and listened to a discussion by one of our prominent educators on that question and one of the things that I gained from his discussion was this statement, "Back of every delinquent child, there is a responsible and frequently a delinquent adult." Now if we will think of it that way, think what a responsibility we have. It isn't their fault, if that is true, there is delinquency in the world, but it is our fault and the fault of our grandfathers, because we respond to influences down through all these generations, the present generation being the product of the past. When we think, too, of a child whose career is changed by some careless act or teaching of ours and that he becomes an undesirable member of society passing his undesirable qualities down to future generations, which pyramid as a great fan beyond him, how can we think of the end of that evil influence and how can we determine the enormity of the offense; thus it is not surprising that we read in Matthew and in Mark and in Luke the statement of the Savior that "he who shall offend the least of these little ones who believe in me, it were better for him that a millstone had been tied about his neck and he had been drowned in the sea." (See Matt. 18:6; Mark 9:42; Luke 17:2.) Verily, that is true, for had that been done before his evil influence was felt, it had been better for the world.

THE PROPER WATCHCARE OF CHILDREN ENJOINED

Now, brethren, the children of this Church are our children. God has entrusted us with their care, and ours is the problem to see that they are properly taught and led. I am very, very sure that there are many homes, and perhaps most of the homes of the Latter-day Saints, where this obligation is properly appreciated and where the parents do what is within their power properly to lead as well as direct their children, and I give you in testimony of it the fact that I have seen many young men and women come out of these homes with a faith that is fine and holy. At the same time, it is quite possible that some of us do not attend to these responsibilities as we should. We have frequent cases reported to us where children are on the streets at all hours of the day and night, while their parents are off on some errand, perhaps for pleasure, perhaps for gain, a questionable gain when you consider the sacrifice they make for it. So there may be among us some cases which should have attention, and we who are here are the ones who are charged with that part of it, to see that our people are properly taught and properly led.

It isn't every parent that has the tact to do those things as he should, and it isn't every parent whose children go astray who is re-

sponsible for that, because they come under the influence of people outside the family as well as within it, but when we expose them to those external influences we should do everything within our power to protect them from within. Perhaps we who are here in this section of the country have felt so secure in the past that we haven't done as much as we should in preparation and in protection.

I remember visiting an outlying stake established in a large community. When I suggested to the president of the stake that we at home were worried over the temptations that are now being presented to our young people, he said, "President Ivins, we have had to contend with temptation since we came into this section. Our children have developed a method of withstanding it, and we can trust them." So it seems possible to build up a resistance to those things. That is our charge and that is our task. I wonder how many of us get close enough to our children, so that when they come in in the evening, they come to our bedside and tell us where they have been, and how many of us get close enough to them that they will come and confide in us their problems as their advancing years come upon them? Too many of us, I am sure, as parents, are backward in teaching them some of the principles of life which they should learn, and there develops between father and son, between mother and daughter, a barrier that seems hard to surmount; but when we recognize that, at its very first appearance, we should consciously attempt to break it down, tactfully, nicely. Let us see if we can't gain the confidence of these children that we are producing, and let us who are the fathers in the wards and the stakes of the Church see if we can't so gain the confidence of the fathers and mothers that we can talk to them in the same spirit, that we can teach them the value of family prayer. It is astonishing how many people in this last report that we received have admitted that they don't practice regularly family prayer. Now there is no greater safeguard in the family, and there is no greater protection to a child than that habit which he should develop. The principles of integrity, righteousness, and upright living should also be taught them. If it is true that back of every erring child there is an erring parent or other adult, there is a grave responsibility resting upon us, and we shouldn't shirk it; we shouldn't evade it because we are backward or bashful with our children. We should face it fairly and squarely with our arms around them, bringing them close to our hearts and talking confidentially with them. Some of the greatest pleasures of my life have been the sessions that I had with my father, under the stars of heaven, sleeping side by side with him. We should get close to those children; we should love them. We would give our lives for them, but frequently we are so embarrassed and bashful that we won't even talk plainly to them in love and good will. I don't mean a dominating spirit or anything of that kind. I remember one time in going through a mission we attempted to teach a father that he should put his arms around his child, his boy, and bring him close to him. The man who

made the appeal in the public address said, "You must hang on to your children," and the man who translated into Spanish, said, "You must govern them with a hand of mail." You can imagine how far we got. That isn't what I mean, brethren. "We must put our arms around them; we must love them; we must teach them; we are the leaders of the people, the heads of the wards and stakes; and what are we doing for them? Let every man of us look himself in the eye, and see if he can say, "I have done my full duty, I am satisfied and happy." If he can't, I call him to repentance.

May God give us the strength to do it, I ask in the name of Jesus. Amen.

ELDER SEYMOUR DILWORTH YOUNG

Of the First Council of the Seventy

A good portion of my life I have thought that the calls which came to those who are to do things for the Church, while officially coming from the prophets, perhaps might come as a still, small voice speaking to the person in the manner of the words of the Lord when he spoke to Samuel. He called, "Samuel." Samuel had to answer two or three times. The words which came to me sounded distinctly like those of President David O. McKay.

THE WAY THE CALL CAME

I submit to you the questions he asked of me because I believe there have never been propounded, to me at least, three more innocent questions. He said, "Where are you?" Of course, I was in my office. He said, "What are you doing?" I said, "I am working." He said, "Would you like to attend conference?" Well, the only reason I wasn't attending conference was because I had no ticket. So I assured him that I would be very happy to attend conference.

He told me he wanted me to attend conference, would I please come down as quickly as I could and sit in the audience and see him at noon. That was as much as I knew until I got to the temple gate, when a very polite and delightful officer of the Salt Lake City police force informed me that I was a member of the First Council of the Seventy, and for the first time in my life I was escorted by a policeman across the temple grounds.

PERSONAL EXPERIENCES

Now I know, and many of you know, that, whatever the reason why I am called (and I do not know what it is) I should not be here in any event without the love and the backing and the work of the men with whom I have labored in the past twenty-two years. A sprinkling of those men sit in this audience today. All I can see before me is a sea of faces, as one man put it this morning, but there are islands in that sea, and those islands are the faces of my friends from

all parts of the four counties which I have served so long. They took me to their hearts twenty-two years ago after President Samuel G. Dye and President C. E. Smith, who were then members of our executive board of the Ogden council, with other men, thought I was honest looking enough to try to be their Scout executive, so they voted me in.

I moved to Ogden and that is where my house is, but over these years I have learned my home is there only in part. My home has been in Park Valley, in Snowville, in Howell, in Deweyville, in Croyden, in Devil's Slide, in Morgan, in Willard, in Mantua, in Kaysville, in Layton, in Clearfield, in Syracuse, in Hooper, in Plain City, in Huntsville, and in all of the hamlets where boys have been gathered together as Boy Scouts.

In the counties of northern Utah, loyal bodies of men, under the direction of their bishops and stake presidents, have been called and have labored with those lads. It has been my fortunate lot to serve with them and to serve them. I know of no better group, and it is likely that I shall never meet a more loyal group.

They have been an honor to me, loyal and true. I have camped with them; I've hiked the hills with them; we've talked over Scout problems together; and we've tried to make the boys of the Church better Latter-day Saints. As I say, if I have had the call which I have received, come, it must be because of the support these men have given me, not because of any inherent virtue which I possess, and I pay tribute to them, and I thank them for their support.

Perhaps I shouldn't say this, but when I reached home last night, I received a call from a very close friend who said, "Well, that's fine for you, but what will the poor Boy Scouts do?" I can assure you that there are dozens of professional men in scouting who are Latter-day Saints, humble, honest, upright men who could step into the position I hold and do a much better job than I am doing or have done, so you need not fear, my friends of the Ogden area. When the time comes for me to step down from that position and take another, there will rise up, at the hands of those who elect him, one who will do a better job than I, and one with whom you will be satisfied, I am sure.

A TRIBUTE TO ELDER SAMUEL O. BENNION

I should like to pay tribute to my old mission president, and to his wife. I was one of those persons who were fortunate enough to be under the direction of President Samuel O. Bennion, back in the days when he was a vigorous mission president. He sent me out with Elder Boyd Rogers without purse or scrip, into the wilds of Louisiana to preach the gospel. I didn't know the reason why he sent me to Louisiana, so he told me one time. I was quite a loud youth. I had a voice like a foghorn, and I laughed like one, so when

he heard me laugh in the mission office one day after I arrived, he said, "You go to Louisiana. You can laugh down there, and they can't hear you." Elder Rogers and I went down there where they couldn't hear us, and for three days they didn't hear us. We were lost in the piney woods of Louisiana. One of the happiest moments I have experienced in this conference today is to have Elder Rogers, whom I haven't seen since, step up here and make himself acquainted with me.

President Bennion was a father to me. Sister Bennion was a mother for more than two years. I regret the passing of President Bennion more than I can tell you, and I should like to say over this radio to Sister Bennion that I love her nearly as much as I love my own mother.

I desire to serve you in humbleness and sincerity, but I also desire strength of body and of mind to testify to the truth of what I know so well. I know that Christ founded this Church in these last days through the Prophet Joseph and that it sits solidly and squarely on the rock of revelation, given to its living prophet, President Heber J. Grant. If I can bear that testimony to the world wherever I am called, I shall be happy. I shall serve with all the strength I have and with all my might and with all my mind, until that time when I am called hence, and meet my father and my grandparents and my son. I ask it in the name of Christ. Amen.

President Clark:

You have just listened to President Seymour Dilworth Young of the First Council of the Seventy.

I should like to tell you, President Young, that President Bennion left a record of your work in the mission field, which speaks as highly of your devotion to your work and of you yourself, as you have spoken here regarding President Bennion.

Elder Sonne, of the Assistants to the Twelve, will be our next and concluding speaker.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren, it seems to me that the circumstances under which we meet and the stirring messages to which we have listened give rise to many reflections. I rejoice with you in the strength and stability of the Church. I rejoice with you in the zeal and the enthusiasm of the leaders of this Church, and I rejoice with you in the faith and the integrity and the unswerving devotion of the membership of this Church. I say to you that God is at the helm. He is directing this people. He will continue to inspire the leaders of this Church. I

appreciate more than I can tell my membership in the Church, my testimony of the truth, the great privileges, and the great opportunities which have come to me because of that membership.

ACCOMPLISHMENTS OF THE CHURCH

Reference has been made frequently to the greatness of the Church. The Church is great, not necessarily great in number, because there are many churches which outnumber us in members, but our Church, the Church of Christ, is great in purpose, in plan and objectives. It is great in leadership, past and present, local and general. It is great in historical background; its history forms a big part in the drama of American accomplishments. Our history is colorful, interesting, stirring, full of romance, full of tragedy, and yet full of achievement. The membership of this Church have built villages, cities, commonwealths, churches, schools, and temples—and the end is not yet. The organization and the movement characteristic of the Church have always been surcharged with a constructive spirit. Past leaders have subdued the desert. They have set up high standards for you and me to follow. They have developed a literature that will live in the world, a literature that explains and interprets the teachings of Jesus, of Paul, of Moses, and of other great men who stand as the pivots of history. What would these men say if they came back today with a message? What would Moses, the lawgiver of Israel say? He would teach, as he taught when he lived, the divinity of the Ten Commandments. So important are these commandments that neither men nor nations can violate them, if they want to live and achieve. What would Paul, the apostle, say? He would say to the skeptics as he did to King Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8), virtually saying, "You ask me to explain the resurrection. I call upon you to substantiate the denial of this great doctrine." He would say, as he did to King Agrippa, "... believest thou the prophets?" (Acts 26:27.) I tell you the world has gone astray because they have failed to believe the prophets.

What would Jesus say? He would preach again his wonderful, unparalleled Sermon on the Mount and tell the nations to heed the teachings, because in it are the elements of salvation. What would Joseph Smith say? He would give his testimony as he gave it when he was alive. He would tell you and me and the world that he saw God the Father, that he gazed upon him and heard the voice of the risen Redeemer. I testify to you that God's work has been established upon the earth. It will grow and increase until it reaches the hearts of men everywhere. It will not fail. God help us to discharge our responsibilities and to introduce into our lives the saving principles of the gospel of the Lord Jesus Christ, I pray in his name. Amen.

PRESIDENT J. REUBEN CLARK, JR.*First Counselor in the First Presidency*

There are three or four minutes still left. Perhaps we should not let them go without trying to have something said that might be helpful.

I am sure we have all enjoyed the spirit of the conference to this time. I am equally sure that that same spirit will remain with us during the balance of the conference, for we meet in humility with a sense of our own unworthiness and with a desire to serve God and keep his commandments.

Nearly two thousand years ago the Lord, walking by the seashore, again saw brethren whom he had seen before. They were busy with their nets and their boats. And he said to them: "Follow me and I will make you fishers of men." They had little training, little education; they were of the humble folk of the land in which they lived, but they had spirit and a spirituality, they had faith; so they left their nets and their boats and followed him. And that is all the Lord requires of us today.

I think perhaps he cares little for our achievements among men, little for what we have done in a worldly way in the past, provided we come to him with a qualification which seems to me to be all-embracing: a pure heart and a contrite spirit. Without these we shall fail, with them we can but succeed.

The Lord expects this from all of us at all times and on all occasions. He expects us to forget the honors we may have gained from this world and our work therein and to come to him, humble and contrite, with a firm desire and a firm determination to follow him and become fishers of men. May this be our lot, I humbly pray in the name of Jesus. Amen.

President Clark:

The Congregation will now sing: "Abide With Me," Song Folder No. 17, L.D.S. Hymns 180, Hymn Book No. 376.

President Moses C. Taylor of the South Summit Stake will offer the closing prayer, after which the conference will stand adjourned until 7 o'clock this evening. That meeting will not be broadcast. The sessions at 10 and 2 o'clock on tomorrow, Sunday, will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City.

The congregation sang the hymn, "Abide With Me."

Elder Moses C. Taylor, President of the South Summit Stake, offered the closing prayer.

Conference adjourned until 7 p.m.

SECOND DAY

EVENING MEETING

The Saturday evening session of the Conference convened at 7 o'clock p.m. The Tabernacle Choir Men's Chorus was present and furnished music for this session.

President Clark:

Brethren, it is a great relief to be free from the tyranny and slave-driving of these "mikes." Tonight we can go forward as we would like.

I notice—I hope you will pardon me—that increasingly there are more people coming in late. I know you must be busy but please try to get in early, and tomorrow morning particularly. We shall then meet in the Tabernacle for the broadcast and Church of the Air sermon, and we should like you to be there certainly not later than a quarter to 10:00, because we have to have our opening exercises before the broadcast begins, and there must be some time between the time that we get through to the beginning of the broadcast.

Tomorrow afternoon we shall meet again in this building at 2 o'clock, and I repeat: please, in the morning particularly, be on time.

We will begin the evening services by the congregation singing with the Male Chorus: "Come All Ye Sons of God." You will find it in your Song Folder No. 25.

Elder J. Spencer Cornwall is conducting the singing, and Elder Alexander Schreiner is at the organ.

After the singing, President Joel G. Sedgwick, of the San Bernardino Stake, will offer the invocation.

Singing by the congregation, "Come All Ye Sons of God."

The opening prayer was offered by Elder Joel G. Sedgwick, President of the San Bernardino Stake.

The Tabernacle Choir Men's Chorus sang, "Prayer At Evening," (by Josephi).

President Clark:

The considerable number of officers and General Authorities to whom we wish to give opportunities to speak, compels us to have this meeting, which formerly was known as a Priesthood meeting, take on more and more the character of one of the regular meetings of the General Conference, and in order to get through we are under the necessity of asking some of the Brethren, each time, to forego the opportunity of being heard "over the air," and to speak to those only who are here.

Our first speaker tonight will be Elder Ezra T. Benson, of the Council of the Twelve.

ELDER EZRA TAFT BENSON
Of the Council of the Twelve Apostles

I cannot refrain, my brethren, from expressing my personal gratification on the selection of the two fine men, Brother Seymour Dilworth Young and Milton Reed Hunter to serve as members of the General Authorities of the Church. As one who has recently come into the presiding councils of the Church, I can assure them that they can look forward to some of the sweetest, most soul-satisfying experiences that come to men in this life. With all my heart I welcome them and assure them of my love and confidence.

OBLIGATIONS RESTING UPON THE CHURCH

I have been impressed during this conference, with the great responsibilities and obligations resting upon this Church and its people. I was impressed with the inspiring message of President Grant, which called to our attention some of these obligations which are ours as leaders. I have often felt that there are three great and important obligations, possibly over-shadowing all others, which rest upon this people and upon this great Church of Jesus Christ of Latter-day Saints. The first of these, at least in the order of emphasis in this dispensation, is that of missionary work—the responsibility which rests upon this people to carry the message of the restored gospel to the people of the world. We have been engaged in that work ever since the Church was organized, yea, even before. Secondly, we have the responsibility of building up the stakes and wards and branches of Zion. This entails the building of a material kingdom, as well as a spiritual kingdom. It entails the providing of facilities—houses of worship, temples, seminary buldings—that are so necessary for us to carry on the spiritual part of the program. It entails taking care of our people, temporally, physically, culturally, and socially, as well as spiritually. And in the third place, we have the great responsibility of performing certain sacred ordinances in the temples of the Lord,—a responsibility which rests upon every holder of the priesthood as well as upon the sisters of the Church.

MISSIONARY RESPONSIBILITY

I was pleased to note the importance which President Grant placed in his message on the first mentioned obligation—that of missionary service. In reading the revelations which the Lord has given to us in this dispensation, I have been impressed to note that probably on no other subject has he referred so frequently as in the case of our obligation as a people to carry this message of the restored gospel to the people of the world. In reading again the revelations which the Lord has given us, I noted that at least twenty-five to thirty of these revelations make specific mention of this great responsibility

which is ours. I noted, too, that in some of the revelations, given more than a year before the Church was organized, the Lord made special mention of this important mission of the Latter-day Saints. May I call your attention, this evening, to a few of those revelations? There will not be time to discuss, in any detail, any of them. I simply call them to your attention. In February of 1829, the Lord said this:

Now behold, a marvelous work is about to come forth among the children of men.

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (Doc. and Cov. 4:1, 2.)

Then he goes on to point out in that and other revelations:

Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. (Doc. and Cov. 6:3.)

Many of those who came in contact with the Prophet Joseph, even prior to the organization of the Church, became convinced and received testimonies of the genuineness of his message. It was not an uncommon thing for them to approach the Prophet and ask him to inquire of the Lord as to their responsibilities and obligations. You recall the important part played by the Whitmer family. It was in the home of Peter Whitmer, Sr., that the Book of Mormon was translated—at least the latter part of it was completed there. John, David, and Peter Whitmer, Jr., approached the Prophet and asked if he would inquire of the Lord as to what they might do,—what was their duty as men who had recently received the testimony of the truth. The Prophet made inquiry and we have three sections of the Doctrine and Covenants devoted to the answer to these inquiries. They are very similar. May I read from section 15—the answer to the request of John Whitmer.

Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer.

For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.

And I will tell you that which no man knoweth save me and thee alone—

For many times you have desired of me to know that which would be of most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I had given you according to my commandments.

And now, behold, I say unto you, that the thing which will be of most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

It was only a short time after this that the Lord in another revelation, in which he indicated the calling of the quorum of the Twelve Apostles in this dispensation, made this statement:

Remember the worth of souls is great in the sight of God; For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. (Doc. and Cov. 18:10 and 11.)

And further:

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father. (Doc. and Cov. 18:15.)

The Lord spoke frequently regarding the obligations of the elders of the Church and oftentimes commended them for their faithfulness and devotion, even to the extent of indicating that whatever they spoke when moved upon by the Holy Ghost would be the will of the Lord, the word of the Lord, and would be scripture to the people. Yet, at times, in those days, as in this day, there were men who feared men more than the Lord, and occasionally he had reason to chastise some of the elders of the Church.

In section 60, we read the following verse:

But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

And then in the 68th section—reference to which I have already made—

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (Doc. and Cov. 68:4.)

And this additional great and important promise, made to those who go forward as missionaries carrying the message of the restored gospel:

And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not bow to the ground unnoticed. And they shall not go hungry, neither athirst. (Doc. and Cov. 84:80.)

So the early missionaries of the Church went forward, beginning with Samuel H. Smith, only a few days after the Church was organized. The number increased until the message was carried to all parts of the then known United States—into Canada, and by 1837, missionaries were on the eastern hemisphere. Even during the dark days of Missouri and Illinois and in the pilgrimage across the plains, missionaries went forward with their work. At times it was interrupted slightly, but always there was that urge and desire on the part of the elders of the Church, who had burning within their souls the testimony

of the truth—to carry the message of the restored gospel to the people of the world. After the Saints arrived in the valley, it was not an uncommon thing to have read long lists of names of men attending the general conference of the Church, who were called to go into the mission field and carry the message of the restored gospel. In later years it became the custom to issue the calls by letter.

A PERSONAL FAMILY EXPERIENCE

I shall ever be grateful for an experience which came into our family during this latter period that I refer to; something over thirty years ago. It was during the time when sacrament meetings were held on Sunday afternoon, at two o'clock, at least in the rural wards. I remember very well this particular Sunday afternoon, as father and mother returned from sacrament meeting, in the one horse buggy. As they drove into the yard and their little brood of seven kiddies gathered around the buggy, we witnessed a thing which we had never seen before in our family. Both father and mother were in tears. We had often seen mother in tears and father, offering consolation, or father weeping and mother offering sympathy. But never before had we seen them both crying at the same time. We inquired as to the reason, and we were assured that everything was all right. As we followed them into the house and sat down in the living room, mother told us that father had received a letter from Box "B." That was a call to go on a mission. She explained that they were grateful that he was considered worthy to go and that they were happy; but they knew that it meant separation for a period of two years, and they had never been separated more than one night at a time in all of their married life.

This is only a little thing. Practically every family in the Church could tell similar and even more impressive experiences in connection with this great missionary movement. Father went, as your fathers and grandfathers went. The eighth member of our family was born after he got into the field. How I appreciate the faith of our mothers, and our grandmothers. Important has been their responsibility in connection with this great missionary service.

MISSIONARY WORK OF MEN IN THE ARMED SERVICE

Now, during this critical period, through which we are passing—this war period—our missionary program has been seriously interfered with. I visited a mission not long ago and found not one single young man of military age in the missionary service—all were in the armed service of their country. The missionary corps was about ten percent of the normal number and made up almost entirely of young women missionaries and elderly married couples. And yet, as I have thought of this war condition, through which we are passing, and the effect upon our missionary program,—I cannot help feeling that we are probably doing more total missionary work today than we have ever done in the history of the Church. While our number of full-

time missionaries has been reduced, we have, it is estimated, almost one hundred thousand of our young men in the service of their country, hundreds and thousands of whom are doing effective missionary work.

There came to my office a few days ago a young marine, a former stake missionary, with one of his buddies. He told me that he had been doing missionary work with his associates. He had recently baptized this young man, and they had come to the Church office building, during their leave, in the hope that this new convert to the Church could receive a patriarchal blessing.

Only this week there came to my office several young men, in the uniform of their country, who were thrilled with the experiences they were having in the mission field, although in the service of their country. One of them said, "Brother Benson, it is just like being on another mission. Conditions are different, but we have opportunities to preach the gospel, and we are taking advantage of it." A letter from a young man down in the South Pacific, only a few days ago, told of the struggle they had had on one of the islands to get together a small group of Latter-day Saints. He said the first time they held a meeting there were only three present. Then, gradually the number increased until the day he wrote the letter, which was Sunday, he said, "There were sixteen of us at the service today. Four of the boys have joined the Church since the war started."

And so, my brethren, I feel that we have cause to rejoice that we have boys in the service with faith sufficient, with the testimony of the truth that impels them to carry that missionary spirit to their buddies in arms.

THE MESSAGE OF THE RESTORATION MUST GO FORWARD

I know there are many of our friends outside the Church who wonder why we do it, why we make the sacrifice, why we go to the expense of sending out missionaries. We have sent, it is estimated, approximately seventy-five thousand missionaries into the field during the brief existence of the Church; at a cost, I am sure, if we figure the money expended and the income sacrificed, of possibly more than two hundred million dollars. Why do we do it? I received a letter following the last general conference from a young man from this city, not a member of the Church, who asked that very question:

"Why does the Mormon Church continue to send missionaries out into the world, particularly to Christian countries?" May I read the words of the First Presidency of this Church, uttered three years ago yesterday, from this very pulpit, in which they gave answer to this question.

It is our duty, divinely imposed, to continue urgently and militantly to carry forward our missionary work. We must continue to call missionaries and send them out to preach the gospel, which was never more needed than now, which is the only remedy for the tragic ills that now afflict the world, and which alone can bring peace and brotherly love back amongst the peoples of the earth.

Therefore no act of ours or of the Church must interfere with this God-given mandate. This is not a matter of our own choosing. It is not something that has been devised by man. The Lord has made it clear to us, my brethren, that the responsibility is ours, as holders of the priesthood, to carry this message of the restored gospel to the people of the world. And now, during this period of war-stimulated prosperity, when money seems to flow freely, we hope that as leaders in Zion—as fathers—we are making some plans to create a reserve so that when this great struggle is over, our missionary work can go forward with greater impetus and in greater volume than ever before in the history of the Church.

THE PREFACE TO THE LORD'S COMMANDMENTS

I should like to refer, in closing, to one other section in the Doctrine and Covenants. I mention this and call this revelation to your attention for the purpose of indicating that our message is a world message. It is not regional, it is not national, it is a message intended for all God's children. I refer to the first section of the Doctrine and Covenants, given years after some of these revelations that I have referred to. It was given for a particular purpose, to appear as the preface to this book of commandments which the Lord has given us in this dispensation. These are the words of the Lord, to this Church and to the world:

Hearken, O ye people of my Church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together. For verily the voice of the Lord is unto all men, and there is none to escape; . . . And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. . . . Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

And then further on:

And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh; For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion. . . . Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord hath spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same. (Doc. and Cov. 1:1-3, 4, 6, 34-35, 37-38.)

And so, my brethren of the priesthood, our message is a world message, the obligation is ours. The Lord expects us to carry his message to the inhabitants of the earth. Possibly never before in the history of the world, has there been a greater need for the simple, but divine message of the restored gospel. God help us to do our duty in this respect, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren, we are alone this evening, the microphone having been switched off from the powerful KSL broadcasting station. We, therefore, become a priesthood leadership meeting of the same type as we are now holding as a part of stake quarterly conferences. So it will be in order for me, I hope, to talk about matters that primarily concern priesthood officers.

EFFECTS OF HARSHNESS AND KINDNESS

In the bishops' meeting last evening in this hall, Bishop M. O. Ashton told two stories that deeply impressed me. Each story was about a bishop and some boys. In the first one, a group of boys engaged in some Halloween pranks of a rather serious, provotative nature. The bishop secured the names of the boys and charged them to come to the sacrament meeting and publicly ask forgiveness for engaging in the pranks committed, on pain of excommunication for failure to do so. In consequence there are in that community today a number of families that grew up outside of the Church.

In the second case a group of boys and a bishop were involved. A wedding party was held at the bishop's home. A big freezer of ice cream waited on the back porch for the refreshment hour. When the cream was to be served, it was observed that the freezer was empty. Pondering over the matter the bishop decided to invite the guilty boys to an ice cream festival and provided two freezers of ice cream for the occasion. All the boys accepted the invitation. When the lads were seated at the feast, it was noticed that tears began to run down one boy's face. Soon all the other boys were in tears also. From among that group have come some of the finest leaders in their community.

Those were the factual stories told by Bishop Ashton. Hearing them I was reminded of section 121:39-41, Doctrine and Covenants, which reads as follows:

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned.

The two bishops of the story were undoubtedly actuated by the best of motives. Not for a moment would I question that. But one bishop was wise and the other unwise. The thought in the mind of one was to use persuasion, long-suffering, gentleness, meekness, and love, so beautifully stated in the revelation quoted. In the case of the other bishop he seems to have acted impulsively, yielding

to the influence of the evil power. He forgot the scriptural injunction found in the Doctrine and Covenants 64:9-10:

Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."

I do not find in the teachings of the Master the word "must" used in the sense of force. But we do find the message of the foregoing quoted scripture printed in a beautiful hymn, found in the *L.D.S. Hymn Book*, 24th edition, 1905, the first two stanzas being as follows:

Know this, that ev'ry soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven

He'll call, persuade, direct aright,
And bless with wisdom, love, and light;
In nameless ways be good and kind,
But never force the human mind.

FREE AGENCY A GOD-GIVEN PRINCIPLE

We all remember, according to the scriptures, both ancient and modern, in that great council held in heaven when a plan was being considered to offer the Father's children when they came to earth, that Lucifer, the son of the morning, was there. He wanted to be sent to earth to have charge, promising the Father that all his children would be returned to him—none to be lost—provided the Lord would give Lucifer his glory. (See Moses 4:1-4.) Satan proposed to accomplish his purpose by the use of force—by denying men their free agency, taking from them their inalienable right that the Father gave to all his children in the spirit world as well as in the world of mortality. Free agency and accountability go hand in hand—they complement each other.

But I have digressed; let me return. There is no indication in the stories Bishop Ashton told that either bishop wanted to take free agency from the boys, but they certainly wanted to reform the boys. One succeeded, and the other failed, due to the methods employed. And this suggests the need for care, study, and prayer not only in dealing with boys but in dealing with all other people as well. Perhaps no two individuals are exactly alike. What is good for one may be bad for another. What succeeds with one may utterly fail with another. I have heard physicians say that this is one reason that makes the practice of medicine interesting—the fact that the doctor continually faces a challenge; for what is one man's meat may be another man's poison.

BISHOPS' DUTIES

In large measure, a bishop deals with individuals rather than with people en masse. If it were not so, there would often be insufficient reasons for dividing a large ward, for large wards have some advantages not usually possessed by smaller ones. But the need of individual treatment requires of the bishop wisdom, discernment, tact, sympathy, love, in order that he may succeed, without giving offense, in best serving his people. Among other duties, he is required to administer programs designed to help the boys and girls of his ward. As I see it these duties, in general, are second in importance to no others. If we can save the youth of the Church, we will save the Church. I would not have anyone think, however, that the individual exists for the Church. The reverse is true—the Church exists for its members. Because this is true, the Church is perhaps the finest example of a large democratic organization found in all the world. No individual can grow up in it, taking advantage of the opportunities offered him therein, without experiencing large personal growth and development in personality, attributes, talents, powers, and other leadership qualities.

ETERNAL PROGRESSION

Yes, the Church teaches the fact that each of us is a child of God, both in the spirit and in the flesh. Since in the realm of life, like begets like, we normally must possess, even though in ultra-microscopic quantities, the attributes of God our Father. And a characteristic teaching of the Church is that "as God now is man may become"—a statement in poetic language of our magnificent doctrine of eternal progression. Man is in very deed the acme of creation. In the language of the Psalmist we too can ask:

What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. (Psalms 8:4-5.)

So in the plan of eternal progression life here on earth is an essential link, and in this link the most important thing is man—the individual. This is evident from the plan which, if successfully followed, will lead the participants back to the Father's presence. The Lord revealed to Moses that:

... This is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

To accomplish his purposes the Lord has set up his highly organized Church as an agency to serve his children. Hence the Church exists for us and for all who will accept its service.

SERVICE BRINGS OPPORTUNITY AND RESPONSIBILITY

And we who are here this evening, and many thousands of others besides, have been honored by being called into the service of the Church and thus given opportunity to serve our fellow men. If we serve well, we will be blessed. I am reminded at this point of the words Shakespeare put in the mouth of one of his characters:

... it [mercy] is twice blessed; It blesses him that gives and him that takes.

And of the two, the giver is usually the greater blessed—always so if he blesses with a sincere, unselfish motive.

Now let us, too, remember that to accept a proffered opportunity to serve is to accept a responsibility as well. We then in very fact become to an extent our brother's keeper. And in a larger or a smaller measure the welfare of a brother, a child of God, is in our keeping. From this point of view how fit for divine condemnation is he who having accepted responsibility fails in his duty to his brethren. Should not this thought act as a spur to the discharge of duty? Should it not help to send us reverently to our knees to seek earnestly and sincerely for the Lord's aid, suited to our needs? Without his help, brethren, none of us can fully succeed in his work. But succeeding, how great the joy and satisfaction that fills our breasts—a delightful feeling that all the money of a millionaire could not buy for us. This type of feeling is a reward from our God for service in his cause. It is an evidence of his acceptance of our efforts.

SATAN'S POWER BEING EXERCISED

Another point and I am done. Let us not forget that Satan, a spirit brother of ours, is here on earth with a myriad of other spirit brothers. They are among us for a purpose—they are doing all in their power to destroy us and handicap the work of the Lord. Satan knows us—our desires, our weaknesses, our secrets. He tempts us in a multitude of ways. He attacks us where we are weak, not where we are strong. He stirs us up to doubt, to question, to criticize, to hate, to be slothful, discouraged, sinful, and wicked. He is at the bottom of dissension among the Saints. He is ever near at hand to make attempts to overcome and lead us away. I have in mind not only us in this meeting but people generally. Undoubtedly Satan's influence and power in the world today is greater than ever before.

We here and many others in the Church are called to be watchmen upon the towers of Zion where duty calls us to be faithful in teaching the Lord's way of life by example as well as by precept. Then we shall be effective missionaries. And upon the Church is divinely placed the heavy responsibility of carrying on missionary work, a labor to which all baptized members are called, be they liv-

ing at home or abroad. No one can escape the all-seeing eye of God our Father, who keeps us constantly wherever we are under scrutiny. Let us remember that finally the books will be opened and we will be judged by the things therein written—the deeds done in the body.

Through his wiles Satan is leading some of our people away. Describing conditions in the last days, Jesus, speaking to his disciples, said:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matt. 24:24.)

Brethren, there is but one way of safety—live honestly, sincerely, and whole-heartedly near to the Lord and be wholly loyal to the leadership of the First Presidency of the Church.

I pray that every one of us with the help of the Lord will have the desire, courage, and strength thus to live, and do it in the name of our Redeemer. Amen.

The Tabernacle Choir Men's Chorus sang the hymn, "O My Father," (by Eliza R. Snow).

President Clark:

We are deeply grateful for that beautiful hymn—the hymn just sung—a hymn that I think is more instinct with the gospel and the gospel plan than any other hymn we have.

ELDER FRANKLIN L. WEST

Church Commissioner of Education

Brethren: I trust that the same beautiful spirit that has characterized the addresses of those who have spoken before may be with me in order that I may be able to say something that will be worthy of your time and attention, because I know that this is a very important assignment, and I feel quite unworthy and quite incapable of adequately filling this position.

I am very grateful for all the blessings that have come to me as a member of this Church. I am thankful that my father and mother lived the gospel from their early youth. In our home there was the spirit of love and peace. We had blessings on the food; we had family prayers. They not only encouraged us to go to church, but they went themselves. I have had the advantage of being brought up in all of the auxiliaries of the Church and have been active in all of the organizations, practically all of my life. I am grateful for the testimony that I have. It has been a great source of comfort, strength and joy to me. I am happy to be identified

with this work which is the work of God, and to be associated with you men in pushing forward this great undertaking.

One of our seminary men came into my office about a month ago, very quietly. I was startled and thrilled to see him and almost shocked—Brother Reed Probst, formerly a seminary teacher at Bancroft, Idaho, and later at Hyrum, Utah. He had been serving for thirty-three months as a chaplain over in the Pacific Ocean, in the very heart of those heavy battles. At first, I was shocked at the color of his skin. It gave him a very peculiar appearance. I asked about his health and he said, "I am feeling very fine. That is an artificial coloring that they give us to protect us against the heat of the sun." We chatted about his work and he was very modest about what he had been doing. He said that originally there were some fifteen chaplains in their division, and there were only four or five of them left. Of the ten or eleven that had gone,—half of them had either been killed or had died due to sickness and disease. The other five or six had cracked up mentally; they couldn't stand the terrific strain, the emotional shock of the terrible things they were going through. He said: "I attribute the fact that I am alive and so well, to the fact that I have lived the Word of Wisdom. God has been very good and kind to me." He had a few months of rest in this country before he would be sent back into the conflict, to that ministering work of love that these chaplains are to do.

I visited with him on two occasions,—the last time he was standing in President Widtsoe's office, and I noticed a fine little decoration on his uniform, and I asked him what it was, and very modestly he got his briefcase out and allowed me to read about two or three pages of typewritten material. What he had done had been witnessed and the authenticity certified to by six people, and it said substantially this, that this man, under heavy enemy fire, from daylight until dark, bullets flying all about him, bombs exploding, soldiers being killed on all sides, quietly and effectively went about giving first aid, helping to bury some of the dead, listening and praying for those who were passing away in their last throes of death. All day long, absolutely unconscious of all that danger and hazard and gun fire and noise and confusion, he went about silently and quietly, administering those loving and tender words of kindness, and listening to the last words of these soldiers who were going to the Great Beyond. This happened not once, but on a second occasion, in another part of the war, he did that very same thing, indicating quiet bravery and heroism and simple devotion to duty.

I was proud to get a picture of four of our seminary men, all chaplains who met together in Italy, in a similar undertaking. And many of these boys were not drafted, they volunteered, knowing the great hazards of the work they were about to perform. You know, that is the very spirit of our gospel. Sometimes we worry a good deal, and have cause for worry, because of these great and trying circum-

stances under which we are all living,—all the difficulties of the work before us. It is a natural thing for us to worry, but you know if we get so busy and so active with our work, concentrating our minds, as Brother Probst no doubt was doing,—so devoted and so attentive in doing those loving, kindly things for those people, we become unconscious of danger and hazard. So one of the best ways of driving away our fear and anxiety is by heavy work in a great cause.

We ought to be happy for the opportunity we have of serving in God's great work. Our great organization, instituted by God our Heavenly Father in these last days, has to do not only with meeting in churches, being built up in, our faith, stimulated to do our duty, but this important work is to be carried on essentially into the whole twenty-four hours of our work every day.

I like to think of our lives as like a wagon wheel. We can divide our activities into areas, such as the areas between the spokes. In one area we devote our time to making a living; another area to our home; another area to our political and civic life; another area might even be our recreational life. I like to think of the gospel of the Lord Jesus Christ, the great Church of God as the heart, the center, the hub of the wheel, and from that central source and hub comes the strength and the power and the oil and the grease that smooth out and make us joyous and happy, and integrate the whole life. Only so far, of course, as we put these teachings of Christ into operation in our homes, into our business and into all of our pursuits, are we doing our full duty and are we growing. That is why we are so anxious to have the spirit of God with us at all times. That is why we come together so frequently, to sing, to commune and to pray, and partake of the sacrament, in order that we might always have those influences near us, that the same may bless us in the work that is before us.

I hope you will be patient with us, my brethren, in our Church school system, in our seminary work, because we have some thirty-five or forty of our boys, out of one hundred and fifty, who are in the armed forces. We are obligated to them and we must give them a job when they come back, and a good job, in the places where they were before, or in equally desirable places. So we are doing a make-shift sort of a job. We have hired certain people, local people,—some of them doing very well indeed,—some not so well. In some places we are not functioning at all, and in some places we may be forced to discontinue for the next year. But just as soon as the war is over and these boys come back, and we get back to normal, we are going to get for you, as nearly as we can, young men who will be an inspiration to youth, young men of faith and integrity.

I see that my time is about gone. The gospel is a simple thing in a way — really it is — a matter of doing good every day, being patient, being kind and helpful, and being honest and paying our bills and doing our work well; being courageous and all that sort

of thing. It doesn't take any high intellect to do that. As a matter of fact, one writer said that we don't need so much further understanding and wisdom to learn about the teachings of Jesus. What we need is a little more grit and courage and determination to put those principles into practice in our daily lives. That is what we really need. I should say, however, that although in many of its aspects it is very simple, and most of us don't do nearly as well as we know how to do, yet, in our work we are really confronted with some hard problems.

Two young men came to my office at one o'clock by appointment and stayed until seven-thirty at night. They are college graduates. They had been on missions. They were just ready to throw their whole religion over, because there was just one point in their education that had side-tracked them. There was no other answer that would meet them just on that ground. I could preach this and preach that and they would come right back to that one point. One of them said to me frankly, "Now all the other boys have got married and I haven't, because I am not going to marry a girl unless she is just as good as one of these Mormon girls; and when I get her, if she is a Mormon girl, she would want to go through the Temple, and I can't do that unless I am thoroughly converted on this one point in question." Then we went to arguing it. Now, I am not for arguing. I like to bear my testimony, and I didn't put those questions in their heads, but they got them out of their text books in their course of study. I could do absolutely nothing with them, except to try to face them and meet them in the very place where they were. Now they were good boys, too, very good boys, just as clean as any could be, and I certainly hope I helped them. I tried hard enough and I think I did.

I must say, that over a period of years I have been greatly blessed by our Father in Heaven. I don't know why it was, but when I was just a young boy I got to wrestling with some of these problems, and there was a kind of inner testimony that came to me and told me not to be afraid of these things, so I read and studied in the many areas of science, philosophy, psychology and geology and so on, with a good deal of peace of mind, and now I want to say to you that I am not bragging that I have the answer on all of these difficult questions. Any first-rate scholar or scientist knows that there are tremendous problems to which nobody knows the answer. Of course, on many occasions, I give my best answer. When they ask me a hard question about which I don't know, I say I don't know; but, in many cases there are first-rate answers, my brethren, without compromising one single fundamental principle of the gospel. There are answers that satisfy these young men and will hold them in the faith.

Now, God bless you my brothers and sisters. May we all work together with these young people and increase their faith. All over

the whole Church system, these young seniors in the high school, just ready to go to war—I tell you they are upset. They are nervous, they are worried, they don't know what it is all about, and they feel they are going into the army soon. It is challenging the best efforts of our teachers to even keep them quiet and orderly while they teach the gospel to them. How thrilled we all are to see the magnificent way they are conducting themselves in the war. Their valor, their courage, their heroism, their faith, and their devotion and the purity of their lives. We have reason to be proud of them. We have some wonderful teachers in our Church school system. They are men of faith. They are working hard and they are loyal. Every day they find offers of larger salaries in more remunerative positions and yet they are sticking by us. They love this work and these young people so much. We are anxious to be able to build up faith in the fundamental principles of the gospel, in the work of the Lord. This is the work of the Lord, my brethren and sisters. God lives. He is our Father. Jesus Christ is the Redeemer of the world, the Messiah. They appeared, both of them, unto the Prophet Joseph Smith in that first vision. I love that. I am absolutely convinced that it happened just exactly as was recorded by the Prophet Joseph. The men who have stood at the head of this Church from the beginning were and are inspired—great prophets, and I am glad to work with them. I am happy to be identified with you in this work and I only hope that I shall be able to do it reasonably well, in order that we may, as leaders of these young people, teach them to be sweet and clean, so they will be loyal to their Church and that they will be faithful and live the lives they should live. God bless you, my brethren and sisters, and help us that we may set the example and do our full duty by the youth, I pray in the name of Jesus Christ. Amen.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

As I listened to that inspiring rendition of "O My Father," I thought, music is truly the universal language, and when it is excellently expressed how deeply it moves our souls!

Though the exigencies of war have limited the attendance, this is a great conference. It is great because we have had from the first meeting, throughout all the sessions, an outpouring of the Spirit of the Lord. You have all felt it. The brethren who have spoken have been blessed and inspired by it. Now, you leaders in the priesthood have a double mission and will receive a double blessing, as you carry the spirit of this conference out to your wards and stakes.

What I am going to say tonight I wish could be said to the people out in the stakes, because two-thirds of what I have in mind

will apply to them; one-third possibly to you brethren. So I am going to ask that you give it to the young people especially in your wards.

There are three very remarkable parables recorded by Luke in the fifteenth chapter. They are called the parables of the lost and found. Usually whenever they are referred to, the principles of repentance and forgiveness are emphasized, and the rejoicing over the lost, because the lost has been found. To that phase of the parable I am not going to refer tonight, except to say that I think that part of these parables is sometimes misinterpreted, or at least misapplied. There is another phase of these parables which appeals to me even more than the rejoicing, and that is what I want to speak about tonight. I desire to refer to the conditions that contributed to their being lost.

THE MEANING OF THE PARABLE OF THE LOST SHEEP

The scene is a gathering of publicans and sinners who have assembled, it seems, in quite large numbers to hear the message of Jesus. Standing out are pictured Pharisees and Sadducees who are sneering at the Man of Nazareth who is speaking to these publicans and sinners, and the Pharisees and Sadducees are judging him, I suppose, by the company he is keeping. By the Sadducees, the publicans and sinners are looked upon as lost. To the multitude Jesus speaks three parables. The first, the parable of the lost sheep:

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

I ask you tonight, how did that sheep get lost? He was not rebellious. If you follow the comparison, the lamb was seeking its livelihood in a perfectly legitimate manner, but either stupidly, perhaps unconsciously, it followed the enticement of the field, the prospect of better grass until it got out beyond the fold and was lost.

So we have those in the Church, young men and young women, who wander away from the fold in perfectly legitimate ways. They are seeking success, success in business, success in their professions, and before long they become disinterested in Church and finally disconnected from the fold; they have lost track of what true success is, perhaps stupidly, perhaps unconsciously, in some cases, perhaps willingly. They are blind to what constitutes true success.

TRUE SUCCESS

Jesus gave an apt definition of success, I think, when he spoke of Mary Magdalene, saying, "She hath done what she could." True success is reaching the level of our best in our association with our fellowmen. Many of these wandering away as the lost sheep are

seeking success for selfish purposes, not for the benefit of their fellow-men. See the difference?

Over twenty years ago we had a truly excellent group of missionaries in the European Mission. I have been interested in watching them during the intervening years. One of these was a brilliant missionary, and he was faithful. He came home, completed his education, and succeeded in obtaining a high position in his profession. For twenty years now he has been following that profession. He is successful in it, but he has gone so far, and has so little contact with the flock, the body of the Church, that he hesitates about affiliating himself with it.

There was another missionary who came home about the same time who also started out to succeed, and he has succeeded. He is a prominent business man in this city, highly successful; but he has always kept in touch with the Church. I think he is a success. He has succeeded in his business, but he has used his means to help the Church of Christ; he is in the fold. There is no need of striking out in selfishness, thinking you have to leave the Church in order to succeed. In the Church we can ask God's help to guide us.

You remember the story of the business man who went into his private office in the morning and closed the door, and one of his agents came in and said to the secretary: "I want to see the manager."

The secretary answered: "He is in conference."

"I have come a long way to see him, I want to see him this morning, I cannot wait."

"Well, he is in conference."

The man arrogantly pushed by the secretary, opened the door of the manager's office and then quietly closed it, and apologetically said: "I did not know that he is that kind of man."

Said the secretary: "I told you that he was in conference."

The man was on his knees asking God's aid that day in his business.

I ask our young men at home who are striking out in legitimate enterprises to remember that true success is not just in achieving that one aim, but in keeping in touch with the organization in which they can serve their fellow men, in which they can live to the level of their best.

AN APPLICATION OF THE PARABLE OF THE LOST COIN

The second parable is the parable of the lost coin. A woman lost it and, looking in vain to find it, called in the neighbors to help her search for it.

In this case the thing lost was not in itself responsible. The one who had been trusted with that coin had, through carelessness or neglect, mislaid it or dropped it. There is a difference, and this is the one-third, which I think applies to us tonight. Our charge is not only coins, but living souls of children, youth, and adults. They are our

charges. Some of them may be wandering tonight because of the neglect of the ward teachers whose duty it is to—

... watch over the Church always, and be with and strengthen them; And see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking . . . (Doc. and Cov. 20:53-54.)

and to see that each one does his duty. Someone may be wandering because of the careless remark of a girl of her age in Mutual, (and I have in mind a case), and the president of the Mutual lets her go, fails to follow her next Tuesday night and invite her to come. Another may be lost because of the inactivity of the Sunday School teacher, or the indifference of the Sunday School teacher who is satisfied with the fifteen people there that morning, instead of thinking of the fifteen who are wandering because of neglect. I will just summarize this thought by calling your attention to a little rhyme that is in one of the deacon's manuals. The poetry is not excellent, but the thought is applicable:

He stood at the crossroads all alone,
The sunlight in his face;
He had no thought for the world unknown,
He was set for a manly race.
But the road stretched east, and the road stretched west,
And the lad knew not which road was best;
So he chose the road that led him down,
And he lost the race and the victor's crown.
He was caught at last in an angry snare;
Because no one stood at the crossroads there,
To show him the better way.

(That is the lost coin).

Another day, at the selfsame place,
A lad with high hopes stood;
He, too, was set for a manly race—
And was seeking the things that were good;
But one was there who the roads did know.
And that one showed him which way to go.
So he turned from the road that led him down,
And he won the race and the victor's crown.
He walks today the highway fair,
Because one stood at the crossroads there
To show him the better road.

Our responsibility is to keep the trust that God has reposed in us, calling us to guard these precious souls.

PARABLE OF THE PRODIGAL SON APPLIED TO YOUTH OF TODAY

The third parable is the prodigal son, the "younger son," we are told, so he was immature in his judgment. He was irking under the restraint, and he rather resented the father's careful guiding eye. He evidently longed for so-called freedom, wanted, so to speak, to try

his wings. So he said, "Father, give me my portion, and I will go." The father gave him his portion, and out the lad went.

Here is a case of volition, here is choice, deliberate choice. Here is, in a way, rebellion against authority. And what did he do? He spent his means in riotous living, he wasted his portion with harlots. That is the way they are lost.

Youth who start out to indulge their appetites and passions are on the downward road to apostasy as sure as the sun rises in the east. I do not confine it to youth; any man or woman who starts out on that road of intemperance, of dissolute living will separate himself or herself from the fold as inevitably as darkness follows the day.

"My spirit shall not always strive with man" (Gen. 6:3), says the Lord. "My spirit will not dwell in an unclean tabernacle." He who tries to live a double life, who does live a double life in violation of his covenants, to quote one author, "is either a knave or a fool." Often he is both, because he himself is using his free agency to gratify his passions, to waste his substance in riotous living, to violate the covenants that he has made in the house of God.

In such cases there is little we can do but warn and plead until the recreant, as the prodigal son, at last "comes to himself." I am simply trying to picture how these three different parables can be applied to our own groups.

THE WAY TO TRUE HAPPINESS

I wish I could say to every young man in this Church, that if you would be successful, if you would be happy, if you would conserve your strength, intellectual, physical, and spiritual, you will resist temptation to indulge your appetites and your passions. That is gospel truth—indulgence does not strengthen youth or manhood; restraint and self-control do. That is psychologically sound, because, instead of expending your energy as animals, self-control gives you more power and energy to expend intellectually and spiritually. Chastity strengthens manhood. It is the source of virility, not impotence; it is the crown of beautiful womanhood; and it is the source of peace and happiness in the home when you start to build it; it is the source of strength and perpetuity of the race.

He is unwise who starts out as the prodigal son to waste in riotous living the substance which God has given him in physical manhood and intellectuality. Much better to follow the example of old Adam as mentioned by Shakespeare in *As You Like It*. I wish every student would get the implied lessons, and that every teacher of English literature would pause before his class of young men and women and let them absorb the picture that that old man gives when Orlando refuses to let the servant go with him out into the forest. The old servant, who reared Orlando and nursed him, watched him, and trained him in his youth, said:

Let me go with you,
Though I look old, yet I am strong and lusty;

For in my youth I never did apply
 Hot and rebellious liquors in my blood,
 Nor did not with unbashful forehead woo
 The means of weakness and debility;
 Therefore my age is as a lusty winter,
 Frosty, but kindly.

God help us that we as leaders may try to guide those who are wandering away from the flock. God give us power to inspire them with the true ideal of success as contained in another saying of our Savior, "Seek ye first the kingdom of God and his righteousness, and all these things will be added," I pray in the name of Jesus Christ. Amen.

The Tabernacle Choir Men's Chorus sang, "Day of Sadness," (by Mozart).

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My Brethren: I see some of you looking at the clock and I suppose it is near train time, so I will detain you but a moment.

I would like to refer to a point that I tried to make yesterday regarding the mischievous gossip that is going about by those who are finding fault, by those who think that their idea about the government of the Church is superior to anybody else's. I suppose there is not a section hand in the United States who could not run the railroad better than the president and the board of directors.

I just want to read, along the line as to where the responsibility rests, and of the law and of the order of the Church, a few sentences from a letter written by the Prophet Joseph to the brother of Jared Carter:

"Respecting the vision you speak of we do not consider ourselves bound to receive any revelation from any one man or woman without his being legally constituted and ordained to that authority, and giving sufficient proof of it.

"I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom."

It is unfortunate that when we have to speak about matters of this sort we never have before us those who need the instruction. We always have to give it to those who do not need it; but I do hope, brethren, that you can help to stem this mischievous gossip; get the people to see and to understand that this is God's Church, that the president of the Church is at the head, that there is an order in the

Church, and that so long as we follow that order God will bless us, and it is not for those of an inferior authority to undertake to tell the president of the Church what he should do, or what he should not do. And if we wish to keep the spirit of the Lord, if we wish always to enjoy his inspiration and his revelations to us for our needs and for our own benefit, it is well we should remember always to keep in harmony with the spirit of the Lord and to have faith in him and to have faith in the gospel, and to have faith in the order which the Lord has set up.

President Clark:

The Tabernacle Choir Men's Chorus will now sing: "Guide Me To Thee," by Huish, after which we will ask President George Sylvester Heiner of the Morgan Stake to dismiss us.

We will meet in the Tabernacle tomorrow morning, and I again ask that you be good enough to be there not later than a quarter to 10:00, and I repeat: We seem to come increasingly late to these meetings, and it would be helpful, brethren, if you could get here on time.

Brother Cornwall, we do want to thank you and the brethren for coming here and singing so beautifully for us tonight. Thank you, brethren, very much!

The Tabernacle Choir Men's Chorus sang, "Guide Me to Thee." Elder George Sylvester Heiner, President of the Morgan Stake, offered the benediction.

Conference adjourned until Sunday morning, April 8, at 10 o'clock.

THIRD DAY

MORNING MEETING

Conference reconvened in the great Tabernacle Sunday morning, April 8, at 10 o'clock.

The Tabernacle Choir was in attendance at this meeting and participated in the services.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Brethren, it is necessary that we begin now, before the Tabernacle Broadcast begins, in order that we may be prepared therefor.

This morning's session will be divided into four parts:

First—The Tabernacle Choir Broadcast from 10 to 10:30 a.m.

Second—A half hour period of the regular Conference session, 10:30 to 11 a.m.

Third—A half hour period of the Columbia Church of the Air program.

Fourth—a closing half hour period of the regular Conference session.

We shall open this Conference now with prayer. The intervening time from then to 10:00 will be taken up with some organ music, subject to the necessities of getting ready for the Choir Broadcast.

The opening prayer will be offered by President Jesse M. Walker of the Alpine Stake.

President Jesse M. Walker of the Alpine Stake offered the opening prayer.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10.00 to 10:30 a.m., the regular Sunday morning nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the General Conference proceedings. This program was presented by the Tabernacle Choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

(Organ began playing "As the Dew," and then the organ and choir broke into "Gently Raise," singing words to end of second line, from which point choir hummed for announcer's background to end of verse).

Announcer: Again, from the Crossroads of the West, we beckon your thoughts unto the hills, as another week of life begins for all men.

At this hour the Columbia Broadcasting System and its affiliated stations bring you the 821st performance of this traditional broadcast from Temple Square in Salt Lake City.

J. Spencer Cornwall conducts the singing of the Tabernacle Choir. Alexander Schreiner is at the Tabernacle organ. The spoken word by Richard Evans.

We begin with a sacred song from Verdi's "Othello," with words by Adalbert Huguélet: "Lord, hear our prayer. . . . Lord God in heaven above give us love, and give us truth, and life eternal. . . ."

(Choir sang "Lord, Hear Our Prayer"—Verdi).

Announcer: We continue this hour from Temple Square with the music of the Tabernacle organ as Alexander Schreiner presents the "Toccata in B Minor" by Gigout.

(Organ presented "Toccata in B Minor"—Gigout).

Announcer: Appropriate to all times, but urgently so to ours, is the message of the sacred song to follow. Perhaps never did so many in their extremity need help, and never perhaps was it so clear what

the Source of that help must be. The music is that of Mendelssohn, with the women's voices of the Tabernacle choir, and words from the Psalms: "Lift thine eyes, O lift thine eyes unto the hills, whence cometh help. Thy help cometh from the Lord, the Maker of Heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber." (Adapted from Psalm 121:1, 3)

(Women sang "Lift Thine Eyes"—Mendelssohn).

Announcer: In childhood we are excused for many mistakes on grounds of ignorance. But long after we cease to be children there are times when we would like to claim the same immunity which brings before us the time-worn question as to how long and to what extent ignorance is excusable. The question would be easier to answer if all ignorance were of the same kind—but this it is not. Sometimes ignorance is honest and unavoidable. But there is also the ignorance of which Peter wrote, "... they willingly are ignorant ..." (II Peter 3:5)—the wilful ignorance that prefers to believe what it finds convenient to believe. There are also varieties and degrees of educated ignorance, whereby knowing full well the consequences, we disregard many laws—economic laws, moral laws, the laws of health, and others for which we later pay and from which much learning does not save us. There should also be added to the list a type of malicious ignorance—the ignorance that prefers to believe sensational rumor rather than sober fact—the ignorance that chooses to credit the worst about other people even when the worst isn't true. Some ignorance is genuinely naive, but there is also a "smart" and sophisticated ignorance—the ignorance that pretends to have a new answer for all the old questions—the ignorance that cynically brushes aside the answers which God and time and experience have given. But there are some things in life for which there are no new answers. There is yet another kind of ignorance that should not go unmentioned—the ignorance of laziness and indifference—the ignorance of him who is self-satisfied; the ignorance of him who ignores the wisdom of the past, or who can't be bothered to search the scriptures, or who is indifferent to the advancing knowledge of his own generation—and yet who feels qualified to criticize what he doesn't know; the ignorance of him who doesn't want his life to be disturbed by greater light, more truth, new discovery; who wants to believe only what he wants to believe, because it requires an uncomfortable adjustment to believe anything else, even if it happens to be true. Again, how long shall ignorance be justified? The question is perhaps beyond answer, but this much can be said: that even though we may not be condemned in honest ignorance, yet "it is impossible for a man to be 'saved' in ignorance." (Doctrine and Covenants 131:6), because the progress of mankind, temporally or eternally, implies a condition of enlightenment—and not of darkness. And while we may not be accountable for what we do not know and cannot know, we may surely expect to be accountable for what we readily could have known but wilfully disregarded, or were too lazy or too indifferent to discover.

(Selection by the Choir, "Only the Sad of Heart"—Tschaikowsky).

Announcer: We close now from Temple Square singing the "Miles Lane" tune as arranged by R. Vaughn Williams—with its moving testimony and conviction of Jesus the Christ, of man and his destiny, of truth and its triumph:—"All hail the power of Jesus' name; let angels prostrate fall; bring forth the royal diadem to crown him, Lord of all . . . now hail the strength of Israel's might, and crown him, Lord of all. Crown him, ye morning stars of light, ye Martyrs of your God . . . Ye seed of Israel's chosen race, ye ransomed of the fall . . . let every tribe and every tongue to him their hearts enthrall; lift high the universal song and crown him, Lord of all."

(Choir sang "All Hail the Power of Jesus' Name").

Announcer: This Sabbath Hour from the Crossroads of the West is ended. Until we beckon your thoughts again unto the hills, may peace be with you—this day—and always.

This concludes another performance in the 16th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, presented by the Columbia network and its affiliated stations, originating with Radio Station KSL, in Salt Lake City.

When another seven days have come and gone, those voices which now fade within these walls, will return again, with music and the spoken word, over your Columbia station.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Alexander Schreiner was at the Tabernacle organ. The spoken word by Richard Evans.

President Clark:

The National Broadcast of the Tabernacle Choir to which you have just listened, has been the opening devotional music and comment of this, the sixth session of the 115th Annual Conference of the Church of Jesus Christ of Latter-day Saints. The opening prayer was offered before the beginning of the broadcast by President Jesse M. Walker of the Alpine Stake.

The regular session of this Conference will now continue for one half hour. Then the Columbia Church of the Air service will be given as a part of this session of the Conference. President George Albert Smith of the Council of the Twelve will be the speaker on the Church of the Air. At the conclusion of that service, the regular session of this Conference will resume for the balance of the morning service, with President David O. McKay as the concluding speaker.

Elder George F. Richards of the Council of the Twelve will now address us.

ELDER GEORGE F. RICHARDS
Of the Council of the Twelve Apostles

If my remarks this morning shall be addressed, principally, to members of the Church, others listening in, or who may afterwards read what I shall say, may perhaps learn something of the requirements, covenants, and obligations of those who join the Church of Jesus Christ of Latter-day Saints, which all men and women must do, if they would be saved with an exaltation in the kingdom of God.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: . . . (1 Peter 2:9, 10.)

COVENANTS ENTERED INTO BY CHURCH MEMBERS

The Latter-day Saints are the people of God, a chosen people, a royal priesthood, a covenant people, and a covenant-making people.

The greatest and most important blessings our Heavenly Father has for his faithful sons and daughters are received by covenant. One of the greatest blessings he has to bestow is membership in his Church and kingdom. This is received by solemn covenant.

When I was baptized, and confirmed a member of the Church of Jesus Christ of Latter-day Saints, I was required to raise my right arm to the square, and covenant before God, angels, and witnesses present, that I would henceforth keep the commandments of God, as fast as they should be made known unto me. This represents the nature of the covenant entered into, by every person who is baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints. It is frequently spoken of as the covenant made in the waters of baptism. The nature of this covenant should be explained to every applicant for baptism, and he should manifest a willing acceptance, before being baptized.

Every man who has received the Melchizedek Priesthood, has received the oath and covenant belonging to the priesthood, that he will magnify the same; to do which, he must live a righteous life, and answer every call of authority that may come to him in the Church, keeping all other covenants he has entered into, or may do in the future. The Lord on his part covenants to give him all that he the Lord hath.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (Doc. and Cov. 84:41.)

The blessings of the temple are of inestimable value. The goal of our existence, that of eternal life and exaltation, cannot be attained without them, but to receive these blessings, we must enter into solemn covenants of faithfulness.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (Doc. and Cov. 130:20, 21.)

We who have no other intent than to be faithful in all things do not hesitate making covenants to that end. Every covenant we enter into with the Lord, is for our own good and blessing. If there are any among us who are weak and hesitate, being fearful lest they might not be able to keep the required covenants of the gospel, they should lean more heavily upon the assistance the Lord has promised to all such, when he said.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

CONSIDERING THE CONSEQUENCES OF OUR ACTIONS

I would have the Saints, myself included, avoid as far as possible the disappointments and sorrow here in life, and hereafter, resulting from sin and neglect. Many of our sorrows, and the greatest sorrows we experience in life, are of our own making, and could have been averted.

Remorse of conscience, resulting from sin, is among the greatest of sorrows, and the hardest to heal. No person can afford to commit sin. There is no satisfaction derived from so doing that will justify the sorrow and remorse that result therefrom. Many of our sorrows in life are the result of thoughtfulness on our part. We do things that are unwise, and hurtful to ourselves and to others, not having first thought the thing through, and considered the inevitable consequences. This thought is emphasized in the story entitled, "Clarence and Mother":

A woman, left a widow with one child, was obliged to take in washing for a living. One morning Mother called Clarence earlier than usual, saying: "We have a larger wash than usual, and will need quite a lot of wood." Clarence made no complaint, but dressed himself, and going to the wood yard cut up and carried in a wood box full of wood. Then he wrote a little note to his mother and put it under her plate at the table. When Mother turned her plate over, she found Clarence's note which read like this: "Mother owes Clarence 50c for cutting up a wood box full of wood." The mother's countenance fell for a moment, then she went where she kept her meager earnings, and found 50c and brought it and gave it to Clarence. There was not much said at the table, and the mother ate but little breakfast.

The next morning when they turned their plates over at the table there was a note from Mother to Clarence which read as follows: "Clarence, debtor to Mother, for going down into the valley of the shadow of death, to give him life, nothing; for board and lodgings nine years, nothing; for clothing, and washing and mending his clothes, nine years, nothing; total, nothing."

Clarence had not thought the matter through to a correct conclusion, how much he was indebted to his mother, and that the hard work she had to do was as much for the boy as for the mother, and what an opportunity was here afforded, for him to show his love and appreciation for his mother, for what she had done and was doing for him. Clarence had not thought how deeply indebted he was to his mother, nor the fact that he could not live long enough, nor work hard enough, to pay fully the debt of gratitude he owed to her. Many of us grownups do things thoughtlessly that are just as censurable.

Many members of the Church, young and old, through carelessness and thoughtlessness, are pursuing a course in life that will surely be a great sorrow to them in the future, and to those who love them most, if they do not change their course. And even should they in the future repent, and mend their ways, they may, like Saul of Tarsus, forever after have a thorn in the flesh.

My sympathy goes out to all such, and I would like to help them to see and choose the better way.

There are in the Church today more than 45,000 men past twenty-one years of age, who hold some office in the Aaronic Priesthood, who, if worthy, should have been ordained to the office of elder in the Melchizedek Priesthood, at nineteen years of age, according to the order of the Church, but who have never received the Melchizedek Priesthood, nor the endowments and sealing blessings in the house of the Lord.

Being past twenty-one years of age, a large percentage of them are married men, and as men of the Church, may not receive the endowments and sealing ordinances of the temple without first receiving the Melchizedek Priesthood. It is clear that they have not been married in the new and everlasting covenant, and that if they have children, they, the children, have not been born in that covenant. If the parents of children who have been thus born ever have their children for eternity the children will have to be sealed to their parents, but this is impossible while the father does not hold the Melchizedek Priesthood. Should a man of this class die before the death of his wife, he has no assurance that if he has rejected these ordinances, his widow will go to the temple, after a year has elapsed, and be sealed to her dead husband, and have their children sealed to them. She may decide to be sealed to some man who is worthy to go to the temple, and who has proved his love for her, and his desire to have her as his wife for eternity. Such decisions are frequently made, and then the mother wants to have her children sealed to her, and the only way that can be done is to seal them to the mother, and the man to whom she is sealed. This done, the father has lost his wife, and lost his children. Have these adult members of the Aaronic Priesthood, having wives and children, thought this matter through, and decided to run the risk of losing their wives and children, and their own salvation? Such thoughtlessness, indifference, and neglect, may prove a source of everlasting sorrow.

Of all sad words of tongue or pen, the saddest are these, it might have been. (From *Maud Muller*.)

... neither is the man without the woman, neither the woman without the man, in the Lord. (I Cor. 11:11.)

A fulness of glory may not be had outside of the marriage relation, in the new and everlasting covenant, and nothing short of a fullness of glory will be satisfying in the end. It will be just too bad if through carelessness and neglect, men of the Church shall lose their wives, their children, and their salvation. These are among the greatest blessings our Father has to give. The Prophet Joseph Smith has left of record a statement that when God offers to a man knowledge or blessing, and he rejects it, that man is damned. (*Compendium*, p. 279.) If through neglect, a man lose his wife, his children, and his salvation, that would be condemnation, self-inflicted.

OUR DUTY TO OUR DEAD

There is born unto every man in the Church a responsibility to his kindred dead, to find them out by genealogical search, and then to do the temple work for them, or have done, all gospel ordinances necessary for the living, being alike necessary for the dead. Since the visitation of Elijah, to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple, April 3, 1836, genealogical societies have been organized, and genealogical libraries established, throughout this and other countries, and the spirit of Elijah has been in evidence among the people of the world, in their search to know of their kindred dead (See *Comp.*, p. 282), and many thousands of family histories have been published and placed in these libraries, and are thus made accessible to members of the Church. In this we see the hand of the Lord manifested through nonmembers of the Church, in accomplishing his purposes in the redemption of the dead.

The genealogical search is the first step to be taken in the work of redemption of the dead, and as the temple work cannot be done until sufficient information is had, that will identify the dead upon the records, it makes the importance of genealogical research, on a par in importance with the temple work itself.

The Prophet Joseph Smith has said that, "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (*Comp.*, p. 254.) That includes both genealogical and temple work.

If while we are in life, we altogether neglect this sacred duty to our dead, there is no doubt that we will be deservedly reproached by them, when we meet them. Have we thought this matter through and reached correct conclusions, as to what our future will be with respect to this feature of our religious work, and responsibility?

It is to be hoped that in the end there will be no disappointments and remorse come to us because of neglect.

Are we quite sure that we have done our full duty to our neigh-

bors, and associates, who are not of us, in an effort to make known to them the fact of the restoration of the gospel? This is a time of warning, and he that has been warned is to warn his neighbors. (See Doc. and Cov. 88:81.)

Have we thought this matter through and satisfied our conscience on this point? There are ever before us the hope of reward, and the fear of punishment or disappointment, as incentives for us to do the things that we know we ought to do, and to leave undone the things we know we ought not to do, all of which makes for salvation, for it is written:

... until the law sin was in the world: but sin is not imputed when there is no law, (Romans 5:13) and, ... where no law is, there is no transgression. (Romans 4:15.)

A TESTIMONY OF THE RESTORATION OF THE GOSPEL

We have received the gospel, the law, and will be justified only when we have lived the law as we understand it. Nor will we be justified in living in ignorance of the law with such wonderful opportunities as are ours, to learn and to know.

As a witness for the Lord Jesus Christ, I desire to bear to you my testimony, that I do know that the work in which we, as Latter-day Saints, are engaged, is the work of the Lord, the gospel of the Lord Jesus Christ, restored to earth in this the gospel dispensation, in the fulness of times, with all its gifts, ordinances, and blessings, through the instrumentality of Joseph Smith, whom God raised up to be the mighty prophet of the last days. It is the power of God unto salvation unto all those who receive its ordinances, and obey its precepts. It is being taught, practiced, and authoritatively administered to the repentant believers, by the Latter-day Saints, commonly called "Mormons." Its effect upon one who conscientiously accepts it is to establish him in habits of conduct, which make for a better life, a nobler character, a fuller and more enduring peace, and a greater hope of eternal life. It has a restraining and a stimulating effect upon one's life, restraining him from doing that which is wrong, and stimulating him to do that which is right. It teaches one the way of life and salvation, and encourages him to walk therein.

The gospel teaches me that I am a spirit-born son of God the Eternal Father, a brother of Jesus Christ, of most noble birth and ancestry. It teaches me, that I inherited from the Father those qualities and attributes which in their perfection make God, the Father, what he is; that I am placed here on earth for the purpose, in part, of perfecting the qualities and attributes of Deity in me implanted, with the command:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

It is also written:

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God. (Phil. 2:5, 6.)

A high aspiration indeed, but both scriptural and reasonable. It is written that things earthly are typical of things heavenly. It is most natural that the Son should desire to become like his Father, either in an earthly or heavenly sense. In this thought, and *possibility*, there is great comfort, and encouragement for one to enter into every necessary covenant of faithfulness, and to keep faithfully the covenants entered into.

We have a God-given responsibility to preach this gospel of the kingdom in all the world for a witness unto all nations before the end shall come; and we invite all men to come unto Christ in his kingdom, by obedience unto the laws, ordinances, and precepts of his gospel, of which we are his exponents and his witnesses.

May the Lord add his blessings to us all, according to our several needs, is my prayer, in the name of Jesus Christ. Amen.

The Choir and congregation joined in singing the hymn, "Come, Come, Ye Saints," L.D.S. Hymns No. 194.

President Clark: We will now turn over the conference to the regular Columbia Church of the Air Service, on which President George Albert Smith, President of the Council of the Twelve, will deliver the address.

COLUMBIA CHURCH OF THE AIR SERVICE

Theme: "Sweet is the Work." Open with approximately fifteen seconds of organ music.

Announcer, Richard L. Evans: The Church of the Air was established by the Columbia network so that representatives of the major faiths might bring their messages to a nationwide congregation of worshippers. This series, which is now in its fourteenth year of continuous broadcasts, presents two devotional programs each Sunday. Today, the network service of the Church of Jesus Christ of Latter-day Saints comes to you through the facilities of Station KSL and originates in the Tabernacle on Temple Square in Salt Lake City where the 115th Annual Conference of the Church is in session. The speaker will be President George Albert Smith of the Council of the Twelve Apostles. The Tabernacle Choir, under the direction of J. Spencer Cornwall, provides the music for the service. Alexander Schreiner is at the organ.

The Choir sang an anthem, "My Redeemer Lives," Gates.

(President George Albert Smith)

The Choir sang "Turn Thy Face from My Sins"—Sullivan.

Theme: "Sweet Is the Work"—(Organ with humming Choir).

PRESIDENT GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

My dear brothers and sisters, all children of our Heavenly Father: Wherever you may be, I greet you and address you with a prayerful desire that what I say may be a source of comfort and prove to be a blessing.

GOD'S PLAN IN THE CREATION

The Holy Bible contains the advice of our Heavenly Father, and I accept without mental reservation the statements made in Genesis, chapters 1 and 2, that in the beginning God created the heaven and the earth and every living thing that has inhabited the earth, including man:

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it. (Genesis 1:27, 28.)

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. (Genesis 2:4, 5.)

This was all a spiritual creation. Then follows the physical creation.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Genesis 2:7.)

It was in the plan of our Heavenly Father that every living thing that he created should each reproduce after its kind. Adam and Eve were the children of God; they were our first parents, and every human being that has lived upon the earth descended from them. God gave them their agency to decide for themselves in all matters and held them responsible for their conduct. They received their instructions in the Garden of Eden from our Heavenly Father and those teachings were preserved for succeeding generations.

Biblical chronology indicates that nearly six thousand years ago our first parents began their earth life. The Lord instructed them how they should conduct themselves, and his prophets divinely commissioned to speak for him, have taught Adam's descendants through the ages how to live to be happy in mortality and so qualify that when the time comes for them to die, they may pass into immortality taking with them the riches of their characters and the knowledge they have gained here. Those who conform their lives most nearly to the teachings of our Heavenly Father will receive the greatest reward and enjoy the most happiness here and hereafter.

THE VALUE OF THE BIBLE

Among other things, the prophets were required to keep a record of the truth that was revealed to them from time to time that it might be passed on for the benefit of their posterity, each generation inheriting from its forebears. Today, therefore, we of this generation are in possession of a record that has been preserved for our guidance containing information that the Lord has revealed from the beginning. I refer to the Holy Bible. Not only does it declare that which has occurred in the past, but it tells of events that were to occur in the future, in some cases generations before they actually did occur. It also informs us that fulfilment occurred at the time that had been specified.

The Prophet Amos said:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

THE WARNING OF THE PROPHETS

I know of nothing of great importance that has happened in the world that the Lord through his prophets has not advised the people of beforehand, so that they have not been left in ignorance of what was to develop, but could plan their lives, if they would, to their advantage. I cite the following incidents in support of this:

The case of Noah is in point. He was commanded of the Lord to build an ark in which the righteous might be preserved from the flood which was to come. Noah built the ark and preached repentance to his generation for a period of one hundred and twenty years, thus fully warning them. The people, however, were so wicked that they failed to heed the warning. Having their agency, they chose evil rather than righteousness. The rains descended, and the floods came, and only Noah and his family of eight souls were saved. All had been fully warned, but because of their wilfulness and their refusal to repent they were drowned.

Another instance is that of Abraham and his posterity. He was informed that his seed would go into a strange land and after serving there for a period of four hundred years, would come out with great substance, all of which was thereafter literally fulfilled when Moses, being a descendant of Abraham, led the children of Israel out of Egypt back to the promised land.

Joseph, a faithful son of Jacob, who had been sold into slavery by his brothers, was in a prison in Egypt when Pharaoh had a dream that troubled him, that his wise men could not interpret. Pharaoh was told that Joseph could interpret the dream, and he was brought before the king. He informed Pharaoh that he could not interpret the dream but that God would give Pharaoh the answer. Joseph, having received the interpretation from the Lord, told Pharaoh that his dream was of great importance, that there were to be seven years of plenty throughout the land, followed by seven years of famine, and if Pharaoh during the years of plenty would accumulate food, when the

famine came his people would not starve. Pharaoh accepted Joseph's interpretation and advice, then rewarded him by making him overseer of Egypt, only the king being greater than he. At the end of fourteen years the dream as interpreted by Joseph had been literally fulfilled, the Egyptians having been saved from starvation.

Another prophetic incident was the attempt to rebuild Jericho. When the city of Jericho was overthrown, a curse was placed upon it, and the people were warned that any man who should rebuild it would lose his first-born and his youngest son. The city lay waste until hundreds of years had passed, when Hiel, a Bethelite, who lived in the days of Ahab, ventured to rebuild the city, but no sooner had he laid its foundation than Abiram, his first born son, died. Still persevering in his determination to complete his work, he set up the gates, and Segub, his youngest son, passed away, thus fulfilling the prophecy.

Then there is the instance where Jeremiah prophesied that Jerusalem would be overthrown and her people remain in bondage for seventy years. This was to be accomplished by Nebuchadnezzar of Babylon. In due time Jerusalem with its beautiful temple was burned. Her princes, nobles, artisans, and many of her people were carried as prisoners to Babylon along with the sacred vessels from the temple.

One hundred and forty years before Cyrus the Great was born, the prophet Isaiah predicted his birth and announced his name and said that he should overthrow Babylon; also that he would rebuild Jerusalem, notwithstanding the fact that he was alien to all the interests of the Jews.

When Cyrus was about fifty years of age, after subduing many peoples and small nations, he appeared with his army before Babylon, the then greatest of all cities, with its impregnable walls, three hundred feet high, and its mighty gates of iron and brass. Instead of attacking the walls, he diverted the Euphrates River that flowed through the city and used the channel under the walls by which to enter Babylon. He captured the city without difficulty, while Belshazzar, the king, with his courtiers were drinking themselves drunk and desecrating the sacred vessels of the house of the Lord which his father, Nebuchadnezzar, had brought from Jerusalem.

Within the city, Cyrus found the Hebrew prophet, Daniel, who had already interpreted the handwriting on the wall, having informed Belshazzar that he had been "weighed in the balance and found wanting." Having access to the Jewish records, Cyrus learned that the God of Israel had decreed that he was to rebuild Jerusalem. He promptly issued a proclamation to the Jews to return to Jerusalem and for the nations to assist them in rebuilding the city and the temple. This was accomplished exactly seventy years after Jerusalem was destroyed, thus fulfilling Jeremiah's prophecy uttered more than one hundred years before.

The destruction of Babylon is another case in point. When Babylon was in the height of her glory, Isaiah prophesied that it

should be destroyed, "that it should never be inhabited, neither dwell in from generation to generation." It was completely destroyed and inundated by the flood waters of the river. Now, after more than two thousand years, the city that at that time was the greatest under heaven is still a heap of ruins.

The Old Testament is replete with remarkable and almost unbelievable prophecies that were fulfilled to the letter. Only by the revelations of the Lord could the prophets have known what was to occur and only God could fulfill their predictions. Isaiah, Jeremiah, Ezekiel, Joseph, and others were human beings like their fellows, but they were chosen to represent the Lord and the inspiration of the Almighty directed their utterances and the power of the Lord fulfilled their promises.

Let us refer to one of many predictions in the New Testament. Read the entire twenty-first chapter of St. Luke.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

This prophecy involves the fate of Jerusalem, of the temple, and the whole Jewish nation for nineteen hundred years and is still in the course of fulfilment.

In the year 70 A.D., the Roman army encompassed Jerusalem. The faithful disciples, remembering the warning that Jesus had given, fled to the mountains. The city was taken after a long siege in which the inhabitants suffered the extremes of famine, pestilence, and the sword. In addition to those taken captive one and one-half million Jews perished. The country was laid waste and the temple destroyed, not one stone being left upon another, and the population was dispersed into all the nations of the earth—all as predicted.

Today the Jews are a people without a country and are suffering most inhuman treatment under the tyranny of so-called Christian nations. In their dispersion and suffering they have fulfilled prophecy and will in the future further fulfill it by returning to their homeland.

Jerusalem and Babylon, warned by the Lord's servants that they must repent of their wickedness or they would be punished, defiantly refused, and destruction followed. Other cities and nations have become rich, powerful, and wicked, and have passed into oblivion. As we look back at these happenings do we fail to realize that today the world is reaping a harvest of sorrow and destruction because of the iniquity of its inhabitants?

REPENTANCE THE SALVATION OF MANKIND

With the people of the world ignoring the advice of our Heavenly Father and suffering the penalty of wilfulness, will we follow the path of evil when the history of the past teaches us that destruction will eventually overtake us unless we turn to the Lord? Only repentance can save us. Will we repent before it is too late?

We are not landlords. We do not own any part of the earth or

its riches. At most we are only temporary tenants. We leave it all here when we pass on. Naked we came into the world, and naked we depart. This is the Lord's earth, and keeping his commandments is the rent we pay for the blessings of life and all that we will enjoy here and hereafter.

We are living eternal life, and our position hereafter will be the result of our lives here. Every man will be judged according to his works, and he will receive only that degree of glory that he has earned.

It is nearly two thousand years since Jesus Christ our Lord came to earth and gave his life as a ransom for us that through him all might be resurrected from the dead. He was the first fruits of the resurrection. He taught us to love our neighbor as ourself and to do good to all people. His teachings in the New Testament are a most valuable part of the Holy Bible. It was he who said:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39.)

He knew that a knowledge of the scriptures was *most important*. The nations that have been most influenced by the Bible have accomplished most to bring success and happiness and enlightenment to the world along every line of endeavor because they have profited by the guidance of the God of heaven and earth. We read in Job:

... There is a spirit in man: and the inspiration of the Almighty giveth them understanding. (Job 32-8.)

In times like these we should seek that inspiration through righteousness. It will come in no other way.

With our sons and daughters pouring out their blood like a river on the battlefields of the world to save us from destruction, surely the most praiseworthy and effective thing we can do to show our appreciation of their sacrifice will be to repent of our sins and set our lives and our homes in order so that we can worthily ask our Heavenly Father to restore peace to the earth and bring our loved ones back to us again.

I am grateful for the companionship of the many intelligent, righteous people who live in this most favored of all lands and in other lands. My life has been enriched by your association, and I thank you for it. I desire most earnestly that we shall all earn and receive an eternal inheritance in the celestial kingdom of our Lord right here upon this earth when we attain to immortality. In this the evening of my mortal life, I leave with you my testimony that I know that the God of our fathers, our God still lives and loves us and desires our happiness and exaltation, and I leave this witness with my love and blessing in the name of Jesus Christ his Beloved Son, our Redeemer. Amen.

President Clark:

We will now resume the regular session of this Conference.

Our concluding speaker will be President David O. McKay of the First Presidency. He will now address us.

PRESIDENT DAVID O. McKAY
Second Counselor in the First Presidency

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

And he answered and said unto them, What did Moses command you?

And they said, Moses suffered to write a bill of divorcement, and to put her away.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. (Mark 10:2-5.)

SACREDNESS OF MARRIAGE TAUGHT BY JESUS

Recently, I heard President Grant express grave concern over the apparent increase of the number of applications for the severance of marital bonds. His concern and fears that there is a growing laxity in the minds of young people with respect to the importance and sacredness of the marriage covenant suggest the topic "Marriage and Divorce" to which I now invite your attention.

Adjustments to be made by newly married couples when young husbands now in the armed forces return to civilian life suggest another condition that makes such a consideration not wholly untimely.

In all the problems and perplexities of human existence, Jesus Christ is the one safe guide to whom we can go for guidance and comfort. Mark's account of Jesus' answer to the Pharisees on divorce sets forth the Savior's attitude toward this vital question.

A careful study of this text, and other references that he made to marriage and divorce, leave little doubt that Jesus set forth the lofty ideal that marriage is of divine origin and that the marriage bond should be held sacred.

This lofty ideal of marriage is confirmed by modern revelation, and is recorded in the Doctrine and Covenants as follows:

And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;

And that it might be filled with the measure of man, according to his creation before the world was made. (Doc. and Cov. 49:15-17.)

When the Pharisees, seeking to justify the granting of divorce, cited the fact that "Moses suffered to write a bill of divorcement and to put a wife away" on the ground of "some uncleanness," Jesus answered:

... For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. (Mark 10:5-9.)

In the light of scripture, ancient and modern, we are justified in concluding that Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings. Some of these are:

Unfaithfulness on the part of either or both, habitual drunkenness, physical violence, long imprisonment that disgraces the wife and family, the union of an innocent girl to a reprobate—in these and perhaps other cases there may be circumstances which make the continuance of the marriage state a greater evil than divorce. But these are extreme cases—they are the mistakes, the calamities in the realm of marriage.

On the other hand, to look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation, especially in cases wherein children are made to suffer because of such separation.

DANGERS THREATENING THE MARRIAGE RELATION

Marriage is a sacred relationship entered into for purposes that are well recognized—primarily for the rearing of a family. It is claimed by some careful observers that our present modern life tends to frustrate these purposes. Writes one:

Modern living conditions contribute to these frustrations. Formerly a married woman had a home to care for, often several children. Today, in many parts of our country, a married woman continues either to follow her vocation or to spend her time seeking new stimulations—no children to care for—no house to clean—no meals to cook. Under such a condition her leisure time activities become her all-absorbing interests—interests which often lead her away from her husband rather than to him.

Twenty-four years ago when the steamship *Marama* dropped anchor outside the coral reef that surrounds the island Rarotonga, a passenger desiring to go ashore asked the captain why he did not sail nearer to the wharf. In answer the experienced seaman mentioned treacherous waters and pointed to an engine of one ship, the *Maitai*, and to the bow of another, still protruding out of the water—both carrying mute evidence of the danger of anchoring too close to the shore of this coral-bound island. "We anchor here," said the captain, "because it is safer to avoid being dashed to pieces, as those two vessels, on those dangerous reefs."

A flippant attitude toward marriage, the ill-advised suggestion of "companionate marriage," the base, diabolical theory of "free sex experiment," and the ready-made divorce courts are dangerous reefs upon which many a family bark is wrecked.

An ever-decreasing birth rate and an increasing divorce rate are ominous signs threatening the stability of the American home, and the perpetuity of our present form of constitutional government. An

editorial in a weekly magazine, published in the capital of the nation, says:

Since 1890 the United States of America's national birth rate has dropped from 32.9 per 1,000 population to 17.4 per 1,000 population.

In those same years, the national average for divorces jumped from 5.7 per 100 marriages to 19.3 per 100 marriages.

A falling birth rate plus a rising divorce rate speak ill for individual faith in the future. Hence it speaks ill for the nation's future.

What, in the long run, is the point of vast new public programs if the individual, continually fearful of tomorrow, flutters from mate to mate and deliberately robs the nation of his, or her, own good qualities in the next generation? A nation's permanency is entirely dependent on the permanency of its individual homes, the family pride of its citizens and the reproduction of those families, generation by generation.

Ex-president Taft on one occasion said:

Our state rests upon our homes. And if we cannot keep our homes from this constant demoralizing breaking up, we had better go out of the business of government entirely.

In some states of the union, it is almost as easy to get a divorce as it is to get married. As a result of this laxity, one out of every five marriages ends either in divorce or annulment.

DIVORCE INCREASING IN CIVIL AND CHURCH MARRIAGES

Though statistics indicate that there is a much lower divorce rate in the Church than in the nation, yet there is cause for concern over the number of marriages annulled annually in the divorce courts.

With the assistance of the Presiding Bishop's office and Professor Roy A. West, I have before me a comparison of marriages and divorces in the Church from 1920 to 1944. It sets forth the fact that though there are fewer divorces among couples married in the temples and by stake and ward authorities than by civil officers and other churches, yet divorces are increasing even in the Church.

For example, during the period 1920-1922 there was one divorce for every 38.24 marriages among couples married in the temples and by stake and ward authorities, but there was, during those same years, one divorce for every 13.20 marriages among couples married by civil officers. Comparatively, that ratio continues throughout the twenty years, as you will note by the following taken at random: (The first figure will be the Church marriage; the second, the civil marriage.)

1923 to 1925—one divorce to every
33 marriages; one divorce to every
15 marriages.

1935 to 1937—one divorce to every
28 marriages; one divorce to every
12.52 marriages.

1938 to 1940—one divorce to every
26.61 marriages; one divorce to
every 10.13 marriages.

Last year there was one divorce for every seventeen marriages among couples married in temples and by stake and ward authorities, and one divorce for every 6.9 (we will say seven) marriages among couples married by civil officers. There is cause for concern over the increase of divorces in this country and even in our Church.

DIVORCE RATE IN THE CHURCH AND IN THE UNITED STATES

The ratio of divorce to marriage in the United States is three times higher than in the Church. In 1920 there were 7.5 marriages to every divorce in the United States; while in the Church there were 24.8 marriages to every divorce. In 1935, the United States had a ratio of 6.1 marriages to every divorce; during the same year the Church had a ratio of 17.9 marriages to each divorce.

The real source of security of our nation rests in the well ordered, properly conducted homes. The character of a child is formed largely during the first twelve years of his life. It is estimated that in that period the child spends approximately 3,240 hours in school; 416 hours in Sunday School and church, but 52,560 hours in the home, not counting twelve hours a day for sleep. In other words, he spends sixteen times as many waking hours in the home as in school, and one hundred twenty-six times as many hours in the home as in the Church.

In the homes of America are born the children of America, and from them go out into American life American men and women. They go out with the stamp of these homes upon them, and only as these homes are what they should be, will children be what they should be.

Luther Burbank, the great plant wizard, most impressively emphasizes the need for constant attention in the training of a child. He says:

Teach the child self-respect. Train it in self-respect just as you train a plant in better ways. No self-respecting man was ever a grafter. Above all, bear in mind repetition—the use of an influence over and over again, keeping everlastingly at it. This is what fixes traits in plants, the constant repetition of an influence until at last it is irrevocably fixed and will not change. You cannot afford to get discouraged. You are dealing with something far more precious than any plant—the precious soul of a child!

There are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development.

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father, and to feel an inspiration always as he thinks of his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet, and pure. And the father should so live that the child, emulating his example, will be a good citizen, and, in the Church, a true Latter-day Saint.

SECURITY

A child has the right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

He needs parents who are happy in their adjustment to each other, who are working hopefully toward the fulfilment of an ideal of living, who love their children with a sincere and unselfish love; in short, who are well-balanced individuals, gifted with a certain amount of insight, who are able to provide the child with a wholesome emotional background which will contribute more to his development than material advantages.

Divorce almost invariably deprives children of these advantages.

HOW TO LESSEN THE BREAKING UP OF HOMES

1. Substitute the present tendency toward a low view of marriage by the lofty view which Jesus the Christ gives it. Let us look upon marriage as a sacred obligation and a covenant that is eternal, or that may be made eternal.

2. Teach the young of both sexes in the responsibilities and ideals of marriage so that they may realize that marriage involves obligation, and is not an arrangement to be terminated at pleasure. Teach them that pure love between the sexes is one of the noblest things on earth, and the bearing and rearing of children the highest of all human duties. In this regard it is the duty of parents to set an example in the home that children may see and absorb, as it were, the sacredness of family life and the responsibility associated therewith.

3. The number of broken marriages can be reduced if couples realize even before they approach the altar that marriage is a state of mutual service, a state of giving as well as of receiving, and that each must give of himself or herself to the utmost. Harriet Beecher Stowe wisely writes:

No man or woman can create a true home who is not willing in the outset to embrace life heroically, to encounter labor and sacrifice. Only to such can this divinest power be given to create on earth that which is the nearest image of heaven.

4. Another condition that contributes to the permanence of the marriage covenant is marriage in the temple. Before such a marriage is consummated, it is necessary for the young man and young woman first to obtain a recommend from the bishop. They should go to him in person, and the bishop who does his duty will instruct the couple regarding the sacredness of the obligation that they are as young people going to assume, emphasizing all the safeguards that have been named before. There in the presence of the priesthood the young people receive, before they take upon themselves the obligation, instruction upon the sacredness of the duty which is before them; and, furthermore, whether or not they are prepared to go in holiness and purity to the altar of God and there seal their vows and love.

5. Finally, there is one principle which seems to me to strike right at the base of the happiness of the marriage relation, and that is the standard of purity taught and practiced among the Latter-day Saints. It is a common saying throughout the world that young men may sow their wild oats, but that young women should be chaperoned and guarded. In the Church of Christ there is but one standard of morality. No young man has any more right to sow his wild oats than has a young girl. She is taught that second only to the crime of taking human life is that of losing her virtue. And that is the ideal among young men. That young man who comes to the bishop and asks for a recommend to take a pure girl to the altar is expected to give just the same purity that he expects to receive.

CONCLUSION

For the proper solution of this great problem we may turn with safety to Jesus as our guide. He declared that the marriage relation is of divine origin, that "marriage is ordained of God," that only under the most exceptional conditions should it be set aside. In the teaching of the Church of Christ, the family assumes supreme importance in the development of the individual and of society. "Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaint, shall not dissolve until the last day."

The marriage ceremony when sealed by the authority of the Holy Priesthood endures, as do family relationships, throughout time and all eternity.

What therefore God hath joined together, let not man put asunder.

God bless these young couples who must make new adjustments, some under trying circumstances, when the boys and husbands come home from war, and God bless us all to look more earnestly and prayerfully and sincerely upon the sacredness of home and the marriage covenant, I pray in the name of Jesus Christ. Amen.

President Clark:

The choir will now sing, under the direction of J. Spencer Cornwall, with Alexander Schreiner at the organ, the "Hallelujah Chorus" (from "The Messiah"), by Handel.

The closing prayer will be offered by President Stanley A. Rasmussen, of the Mount Jordan Stake, after which this Conference will be adjourned until 2 o'clock this afternoon. We will meet here in the Tabernacle, not in the Assembly Hall. The afternoon session will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City.

The Choir sang "Hallelujah Chorus," after which the benediction was pronounced by Elder Stanley A. Rasmussen, President of the Mount Jordan Stake.

Conference adjourned until 2 p.m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held in the Tabernacle at 2 p.m., Sunday, April 8, 1945.

President Clark:

This is the seventh and closing session of the 115th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

There are present on the stand this afternoon, all the General Authorities of the Church as sustained Thursday, except President Grant who, on a special wire running to his home, is able to listen to the Conference proceedings.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City.

We will begin the afternoon services by the Congregation singing: "High on the Mountain Top," Song Folder No. 10. Brother J. Spencer Cornwall will conduct the singing; Elder Frank W. Asper is at the organ.

The opening prayer will be offered by President Will L. Hoyt of the Juab Stake.

Singing by the congregation, "High on the Mountain Top."

Elder Will L. Hoyt, President of the Juab Stake, offered the opening prayer.

President Clark:

We will continue by the Congregation singing: "The Lord Is My Shepherd," Song Folder No. 34, after which President Howard McDonald, the newly chosen President of the Brigham Young University at Provo, will address us.

We have a very full program this afternoon, brethren, which will account for the brevity of the speeches of those who talk to us.

The congregation sang, "The Lord Is My Shepherd."

ELDER HOWARD McDONALD

President of Brigham Young University

My Brethren: it is with a feeling of great honor that I stand before you this afternoon. It is also with a feeling of humility, as I feel keenly the great responsibility that has been placed upon my shoulders in being President of the Brigham Young University, and I pray

that my Heavenly Father will bless me in this position, that I may carry forward the great work of that institution as my Father in heaven would have it carried on.

I have somewhat the feeling which has been expressed by some of the good brethren when they have stood in this position in conferences past. I remember Brother Lee, Brother Kimball, Brother Benson, Brother Mark Petersen, how they felt when a great responsibility was put upon them. I, just in a small measure, feel that same feeling going through myself. For the past two weeks it has been a great dream. It has hardly got past the dream stage, but every day it is becoming more a reality.

When the First Presidency called me to the office and asked me if I would consider such a position I told them it took my feet from under me, and they said, "You are not the first one whose feet have been taken from under him in this room." I asked them if I might go home and talk it over with my wife. We were both floored, as you might say, and after a few minutes of contemplation and serious thought Mrs. McDonald turned to me and said, "Howard, we have been married for twenty-eight years and I have said more than once I knew you were going to drive me to Provo." (Laughter)

Since the First Presidency and the authorities of the Church have asked me to carry on this great work I feel that I can, with the blessings of my Heavenly Father, as I have always felt that without his aid I would be able to do nothing.

When I entered into my work in California, about twenty years ago, going among a strange people, strange in belief, different from ours, I asked my Heavenly Father to bless me, and I believe he did. When the authorities of that school system called me into the position of vice-principal of the largest High School in San Francisco, I again continued to pray that God would help me, and he did. When I was asked by the superintendent to be deputy superintendent in charge of teaching personnel I asked my Heavenly Father to bless me, and he did. When I was called back to Salt Lake City as superintendent of Salt Lake City Schools, I asked God to bless me in that position, and if we have met with any success this past year it isn't the efforts of myself, but of my Father in heaven who has blessed me.

When I was called upon by Brother George F. Richards to be President of the Stake in San Francisco I asked my Father to bless me then, and I believe he did; and if the Presidency of this Church, those in authority, want me to go to the Brigham Young University as the president, if they will send me with their blessings, and if God will go with me, I believe we can carry on that great work as you people would want it carried on. We want to promote in that institution the traditions of the founder of that great institution, Brigham Young. What were his standards? I think if he were laying the foundation and stood here today he would say to me, "We want established in that institution principles wherein the boys and girls, the young men and young women who enter that institution, will have faith in God,

that they will be nurtured in the faith that God lives and that Jesus Christ is the Son of God, the Redeemer of the World, and that Joseph Smith was a Prophet of God and that the leaders of this Church from the Prophet Joseph to the present, President Heber J. Grant, have been prophets and seers of the living God. As you presidents of stakes and you bishops of wards go back into your stakes and your wards I hope you will carry this message with you, as the young men and young women will be coming to you for advice. Where shall we go for our education? I want you to know what my philosophy of life and education are, that you might know that those boys and girls who come under the jurisdiction of that institution will be well cared for.

I also want to say, so all the world may know, that we want teachers, professors in that institution, who have faith in God, faith in a living God, a personal God, and who have faith in the mission of the Prophet Joseph Smith, that they may carry to the boys and the girls, the young men and women that same faith.

Horace Mann, that great educator, gave a definition of what a teacher should be. He said,

"A young man or a young woman whose education is sound, whose language is well selected, whose pronunciation and tones of voice are correct and attractive, whose manners are gentle and refined, whose topics of conversation are always elevating and constructive, whose dignity of heart maintains acts of civility, courtesy and kindness, who carries with him an unnamed charm into whatever circle he goes,—that should be the teacher of every school."

I would add to that, to all of those qualifications for those who teach in the Brigham Young University, not only should they have those qualifications but they should have the qualification of faith in God, and in the divinity of the Prophet Joseph Smith.

Time will not permit to go further, but I feel like William Lyons Phelps when he said, "I cannot explain to another the joy and the happiness I get out of teaching. It is more than a profession, an occupation, a vocation, a struggle; it is a passion, for I love to teach." He said, "I love to teach as a painter loves to paint, as a singer loves to sing, and as a musician loves to play. Every strong man loves to run a race."

Never in all the world has there been a greater time to be a teacher than at the present time, in this twentieth century. With all these problems before us today we have the greatest opportunity to be a teacher, and I want our teachers to be lovers of the Gospel of Jesus Christ.

It has been my privilege to sit in the company of men who have professed that they are Latter-day Saints, coming to the Bay area with the groups of educators. They didn't happen to know that I belonged to the Church, and they thought that they had to be in with the rest of the world to make a showing. At the dinner table they would partake of their cocktails and their coffee. Oh, my heart bled for them. Oh, what a mistake if you think you have to go out

into the world and partake of those things that the world partakes of—you don't, because those very men with whom they were eating came to me afterwards and said, "Well, we thought they were Latter-day Saints," and I would have to make excuses. I have never found in all my life a greater asset than the Gospel of Jesus Christ. The people throughout the United States have known where I stood and the belief which I possess, and may God bless me in this work that is now upon my shoulders, that I may carry that belief and make it a part of the Brigham Young University, I pray, in the name of Jesus Christ. Amen.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I humbly pray that I may enjoy the blessings of the Spirit of God. Just a word of appreciation for the life of Samuel O. Bennion and Rufus K. Hardy. These last few days, as I have seen the pictures taken from the walls, the spears of New Zealand chiefs, finally the flag of Maori land, New Zealand, from Brother Hardy's room, and like treasures of Brother Bennion's, I felt in my heart that something had gone out of my own life. These were great and good men. God bless their sacred memory.

Because of my work for so many years in the auxiliaries of the Church I want to pay tribute to a lovely lady, a lovely sister in this Church, who has just resigned from her office as president of the Relief Society, Amy Brown Lyman, a fine efficient leader, a woman of clear vision and clear mind, of great courage and service for the kingdom of God. May the Lord bless her as she continues in her lovely life.

MISSIONARY WORK IN THE STAKES

I want to thank you brethren here today for what you have done for the cause that we as the First Council of the Seventy represent. Last year we had approximately twenty-nine hundred missionaries in the stakes of Zion. We baptized twenty-three hundred. Since this work was assigned to the First Council of the Seventy in 1936, there have been approximately seventeen thousand souls that have been baptized and made members of the Church of Jesus Christ of Latter-day Saints. We thank you brethren for your fine cooperation and leadership in this work. I have thought, as I attended these sessions of this conference, what a glorious thing it would be if you would just give us one more missionary from each ward for the stake missions of the Church, that every ward that is represented would just carry back in their hearts that one obligation. What a blessing it would be, and what blessings it would bring to the people!

In connection with our missionary work, recently, I read these words from President Lorenzo Snow: "There is a way to every human heart, and the Lord will show you that way if you will be humble, prayerful, and study his holy word."

How simple, but how great and far-reaching in its meaning! One of our greatest tasks is the task of meeting men, understanding them, placing them right, that their lives may unfold in strength and beauty and joy to themselves. This admonition may be applied in many different ways.

Only a moment ago I was listening to news over the radio. God bless the men who meet in San Francisco April 25. God bless the President of the United States and the Secretary of State of our great nation. God bless the delegation that represents our great country at the San Francisco conference. No such year has ever come to us as 1945, fraught with the things of destiny. May God be with them. May they be humble. May they be prayerful. May they study his holy word, that the destiny of humanity on this good earth of ours may be made safe and beautiful.

I pray that the Lord will bless us abundantly for the work that I feel is just ahead. The great missionary work that is coming to us—I feel confident in my own thinking, in my own praying that God has a great work before us to perform in our missionary service.

Recently I was asked to the home of a friend, the dean of one of the largest universities in the United States. I was somewhat surprised at the invitation, but after we had finished the meal we were sitting in the parlor and he said, "Mr. Kirkham, it may be of great interest for you to know that the real reason I had in inviting you here was not so much personal as it was for what you represent. Not long ago I walked down the streets of Boston, and I saw a young man standing on the curb. He had his companion out in front of him seemingly to draw passersby to listen to him. I was so struck by the picture that I stepped back in the shadow of a building and listened. What he said was very interesting to me. His English was not the best. I saw he paused and hesitated in his effort to voice what was on his heart, but finally said, 'Friends, I want to bear my testimony to you that Joseph Smith was a Prophet of God and that through him the gospel of Jesus Christ was restored,' and in a humble way he continued, "Well," said my friend to me, "Kirkham, I've never quite got that off my heart. That testimony rang deep within my own soul, and I wanted to talk it over with you, so I invited you here."

Yes, there are thousands and hundreds of thousands of men and women to whom God is saying, "Search for the truth. Have the courage when you hear it to accept it."

May the Lord grant to us humility, a prayerful heart, and a desire to study his holy word, that we may be prepared for the destiny that awaits us, that we may magnify the callings which are ours before our Heavenly Father, I humbly pray in the name of Jesus Christ. Amen.

ELDER MARVIN O. ASHTON

First Counselor In the Presiding Bishopric

If I remember correctly, I followed Brother Kirkham last conference, and as far as I am concerned, I will be glad to follow him any time, and yes, follow in his footsteps all the way. I am not like the gentleman who had a wife like the wife that Brother Thomas E. McKay spoke about in conference. He didn't want her nagging at him. He wanted her away from the battle so he could fight in peace. He had a wife who thought she was better than he. Before she died, she had put on her tombstone, "Follow me." You see, she wanted him to land in the celestial realms she was dead sure of. He wasn't quite satisfied with the epitaph as it was, so he finished it. It then read, "To follow thee I'm not content, until I know which way you went."

THE WORK WITH THE BOYS OF THE CHURCH

Oscar Kirkham has done a wonderful work in this Church and particularly with boys. If I could follow him all the way, I would be very content. I had the pleasure of riding down to conference in the automobile this morning with Elder Merrill. We were talking about some of the observations he made with boys in this conference. He was very kind to us, I thought, and by virtue of his observations in the conversation this morning, I am spurred on to say some of the things I am going to try to say this afternoon. I told him I couldn't say what I wanted to say at our Aaronic Priesthood meeting, because if I went into too much detail the bishop and his counselors of a certain ward would be sure to guess about whom I was talking, and I have so much to answer for now that I wouldn't be that brave. Brother Merrill said, "Surely, you don't mean to say that 'tyranny' towards boys exists today." When I told him the whole story, he could hardly believe it. The trouble with many of the fine things we hear is that they always mean the other fellow. We don't "Stop, Look, and Listen." That sign on some of your farms says, "This means you." Some of these observations I am trying to make do mean you and me.

Like Brother Merrill, I had another talk I wanted to give this afternoon, but I am throwing it away. To hear me tell it, my very best talks I have never given. Of course, that isn't hard to believe, and such news is comforting.

Someone has said the reason the boy likes a dog is because it is the only thing around the ranch that doesn't criticize him. When he's around, he's a pain in the neck. Yes, but if you had the experience of some of the rest of us, when he isn't around, it's a pain in the heart. Stay with him. I saw one of the finest demonstrations of love for a boy in Yellowstone Stake. The story is about President Hess of that stake, and I am going into some detail:

STORIES ABOUT BOYS

I was attending a big banquet in St. Anthony, about six hundred strong, the select of the land. All the fathers of the stake were there sitting beside their sons. Yes, they hired the biggest hall in the place. Some of us were sitting at the head table. I discovered about three chairs from where I was sitting something that decidedly interested me. It was a half-kept kid. The back of his head looked like the back of a dog. What I'm trying to say is that he'd been neglected. I went on without asking any questions, and yet I got curious. After the party was over I inquired as to who the lad was. Here is the story I got: Coming down the highway from his home President Hess was accosted by a shabbily dressed lad. The boy was invited to get in the car. He asked, "Where are you going, mister?" The answer was, "I'm going to a party for fathers and their sons." The boy was a real Yankee. He said, "Where is your boy?" "I haven't him with me tonight," came the answer of the president. "Well, say, mister, why can't I be your son tonight?" Well, the end of the story is, that urchin sat at the head of the table as big as you please with the rest of us. *Brethren, that's America. That's the Church of Jesus Christ of Latter-day Saints.* You never can tell what's under that mat of shaggy hair. You can never tell what heart beats buttoned up in that threadbare coat. Let's love him.

Did you ever hear the story of the lad in the slums and his little sister who desperately took sick? There had to be a transfusion. (We'll go through the story in a hurry.) They thought her brother's blood would match. They tried it out, and it "clicked." When asked to give his blood for his sister, he said, "Sure." When they cleaned his arm, its whiteness, with the dirt off, nearly scared him to death. Well, they took a pint of his blood. An hour after the pumping procedure he was told that his sister had revived and was getting along fine. But what was the question the kid of the slums asked? It was, "Doc, when do I croak? When do I croak?" He thought when he was asked to give his blood to his sister that it meant he was to give his life for his sister. I repeat, "Will you give your blood to your sister?" "Sure." That was the answer from an American lad of the slums.

Christ said that no man is greater than he who gives his life for his fellows. Sometimes virtue is put up in clumsy parcels, but underneath often you've got gold.

A TEACHER'S EXPERIENCE

Talk the boy's language. Be reasonably firm. Don't let him run over you. No boy loves you if you let him run over you.

I once heard a very interesting story about the boys of a certain school district years ago in a backwoods country. They rode every teacher out of the village. The school trustees didn't know what to

do about it. As fast as a new teacher came he was ridden out. Finally, one of the trustees said, "I have a fellow that can take care of this school." They cried out, "Trot him out. Send him here." The teacher got to the school Monday morning at eight-thirty and brought with him his six-shooter. (I remind you that this was a school in a wild country.) Well, a hawk floated overhead, flying a little low. He was circling around, and he was a real temptation. The new teacher pulled out the six-shooter, pulled the trigger twice, and the hawk fell at his feet. Of course, the school population gathered around this crack shot. He observed, "That wasn't so bad, was it?" Well, he next went into the schoolroom. He noticed the blackboard wasn't kept so spick and span, that a bull's-eye on the board with a couple of holes in it would not do any particular harm. He stepped off a few steps, took the six-shooter, pulled the trigger a couple of times more, hitting the bull's-eye squarely, and said, "That wasn't so bad, was it?"

Well, he was talking their language. But he wasn't through yet. He pulled out his watch. "It's time to ring the bell." He picked the leader of the gang, the one that had done the most in the past in running former teachers out of their country. He requested, "Ring the bell." The fellow stepped back with his fingers in his vest and replied, "Ring it yourself." Out came the six-shooter. It pointed at the bully. "Ring the bell." He did.

Now, I didn't say that if you want to lead a bunch of boys take a six-shooter with you. I didn't mean that. But talk their language and have them mind.

PRaise FOR STAKE LEADERS

God bless you fine men. To repeat again, as we go around your stakes and see what you are doing, if we were to give way to our feelings we would sit down and cry like babies at your accomplishing great things. You are doing a fine job. I don't know what some of us do for you in the way of inspiration when we stand before you, but I know what inspiration we get from you in holding your hands and looking into your eyes. God bless you. Amen.

ELDER HUGH B. BROWN

*President of British Mission and Church Coordinator
for Service Men*

My brethren and sisters: I am very grateful for the unexpected privilege of attending this great conference. I am proud to be the messenger to bring love and greetings from the saints of the British mission, the people who have endured so much during the last five years of war. These people have seen their homes, villages, towns and cities destroyed, but have carried on in the face of difficulties

which might have discouraged most of us. I say I am proud to represent them here today, and I feel that their faith and their courage, their loyalty and fortitude stand out as an ensign to the Church. I am sure, too, that the members of the other missions of Europe when their story can be told, will be found to have done the same kind of work and exhibited the same faith and courage. We will be glad to call them brothers and sisters.

The work over there, during the war period, has been under the able direction of President Anastasiou. He and his associates have done an outstanding job during the time that missionaries from here were not permitted to go there and, as I think, in recognition of his fine service, the Lord has opened the way for him to come to Zion with his family. So from the saints of Britain, we bring greetings, love and blessings.

I am very glad, too, to bring a very brief report concerning the work which has been and is being done by your sons and brothers. It has been my privilege to meet thousands of them. We have met them in the villages, in the towns and cities of Britain. We have met them in the branches and districts and at the mission home. We have seen some of them in the hospitals and many of them in their camps. We have seen them as they went out on their dangerous missions, and we have seen them as they came back. We have heard their stirring testimonies and have been inspired with the enthusiasm that seemed to characterize their work. We have heard them talk of home, and pray for their loved ones. We have heard them pray for the authorities of the Church, for the leaders of the nation. I would like to say to you brothers and sisters, you have reason to be proud of these fine young fellows. We have met them in the woods, out under improvised shelters, in the cold and the rain of that unconquerable climate of England, and under those conditions we have felt a warmth and a comfort that sometimes are missing under conditions that ought to be more favorable. We have met these men, as I say, under these conditions and have labored with them, and nothing in my experience has tended more to cement my faith in God and in the fact of the restoration of the Gospel of Jesus Christ than to see that Gospel in action in the lives of these men. We hear from them from Arabia and Serbia, from Egypt and the Holy Land, from Africa, India, from Burma and China, from the Philippines, the Aleutians and the many islands of the Pacific. We hear from them from all over the continental United States and in her far-flung outposts. We hear from them on those floating islands, our great navy, and in all of these places, these men are meeting as regularly as conditions will permit. They are singing the songs that you sing, and they are praying to God and expressing gratitude to him for home and for loved ones and Church.

Yesterday I got a letter from Iwo Jima, that blood-soaked island which has just been conquered, and one of our own boys who took part in it said that he and a group of Latter-day Saint men had

met on the beach there and with uncovered heads had administered the sacrament to one another and thanked God for their deliverance. Then he added as a postscript to his letter, "Please tell President Grant that we out here are praying for him." Can you match that for love and loyalty and devotion to a cause?

Now, brethren and sisters, these men are coming home shortly, thousands of them. There are enough men out there, of this Church, to fill this building to overflowing ten times, and they are coming back. We hope we will get some vision of the responsibility and task which confronts us as we are called upon to meet them, to greet them, and to help them.

These men will not be the same boys as you saw go out. These men have gone out into conditions which many of us know not of. These men have had responsibility. They have traveled in far places. They have been flying these great ships with millions of dollars worth of cargo. They have had the lives of their fellows in their care. They have had to make decisions upon which the lives of thousands depended. These men have been seasoned, and they are coming home mature. Some of them will come home wounded in their bodies, having lost limbs, eye-sight, or hearing. These will be ministered to by the best that science can provide, and the government will do everything possible for them, but there are others who will come home with unseen wounds, and they will need help, too. We who have remained in the harbor must learn to understand something of the problems confronting these men who went out on the high seas. No sailor who does not sail his ship out into the seas will ever criticize the one who does, even though he comes back with the sails of his ship tattered, the hull dented and the mast broken. They will not criticize him because they know what he has gone through.

I pray that God will help us to understand something of what these men have been enduring, and by the help of him who gave his life on the cross for the wounded and the sick and the weary and the heavy laden, by the help of his spirit may we attack this great problem of the rehabilitation of our men. I would like to express and send to these men, through you parents who are listening in, this comforting message: The General Authorities under the First Presidency are making plans now and setting up an organization and program so that we may supplement the great rehabilitation program of our nation. Provision is being made to meet these men and to help them become reestablished.

I pray that God will help them and us, that we may do our part to uphold the standards of the Church and that they, upon returning, will bring to the problem of reconstruction the same faith and courage and hope which have inspired them while they have been away. I said they have often spoken of home. Someone has written just a line, a prayer which could have been spoken by one of them and has doubtless been thought by many. It is as follows:

GENERAL CONFERENCE

Third Day

O God, I did not come out to this war
 From a park bench or a rented room,
 I came from home.
 And I brought with me family words:
 Garden, crib, fireplace, front door,
 Wife, Little fellow.
 Now they are all mixed up with war jargon:
 Jeep, tank, foxhole, tommygun, blitz.
 Help me, God, to keep my thinking straight.
 Grant the impossible. Make home, our home,
 Seem real—in battle.
 Show me how to sort out my thoughts
 And use the words about home.
 Even when I'm sitting in a swamp,
 Hours at a time, not daring to move
 More than my eyes. *They'll* keep me sane.
 I'll be a better human. And just now
 When fighting is my job,
 I want to stay human.
 It didn't take a war to show me how I love
 My home. But it has taken a war to show me
 How it will feel to walk out of Hell
 Straight to a paradise that men call home.
 O God, let ours rest under the shadow of your hand!
 Amen.

God grant that in our homes and in our communities provision may be made for these returning thousands of our boys, that they may uphold here at home as they have out there in the main the standards of the Church. I bear witness to its truth, to the divinity of this work. I bear witness to the fact that these men who are our leaders are inspired of God, I pray that under their direction we may be able to carry out this splendid program for the rehabilitation of our service men, in the name of Jesus Christ. Amen.

The congregation sang the hymn, "I Know That My Redeemer Lives," L.D.S. Hymns No. 290, Hymn Book No. 145.

ELDER JOSEPH F. SMITH

Patriarch to the Church

This is great company. I wish to thank my Father in heaven for the incomparable privilege of being a little part of it.

As I have listened to this conference, beginning with the message of the Lord's prophet, and have felt the cumulative power of the succeeding testimonies and admonitions, I have been increasingly aware that if I am to make any contribution at all it must be with the help of my Father in heaven, for which I pray, and I ask you to join me in that prayer.

A FERVENT TESTIMONY

I wish to record before this present congregation and before the unseen audience my emphatic witness, without hint of reservation, that Jesus of Nazareth was the Christ, is the anointed One of Israel, the very Redeemer of the world, that he rose from the tomb in a literal resurrection which, by the Christian world, is not believed, in spite of its flaunted celebration of Easter. I wish further to record that because of the wickedness of men the gospel was taken from the earth and that in this dispensation was restored, and that the priesthood of Almighty God was restored with Joseph Smith and Oliver Cowdery as instruments, that Joseph Smith is a Prophet of the Living God and that every one of his successors is also a prophet.

A SERMON FOR A SOLDIER KILLED IN BATTLE

Not long ago, some weeks ago, I received a letter from a Canadian boy in England. He said in part:

Will you promise to do something for me when and if you manage to get to Edmonton this summer? Will you go to my home and see my mother and talk about me a little? She likes me a lot, and she likes to talk about me to someone else. Since you may be in Edmonton, and especially if something has happened to me by that time, you could gratify this little trait of hers. With love, Roy.

And just a month ago there came to my desk in the tortured handwriting of a grief-stricken mother this letter:

Mr. Smith, Roy has gone. Please will you say a sermon for him?

Roy was not a member of the Church. He was a boy of great talent, a boy of great promise, and he is gone as thousands of others are going, killed in battle.

What sermon shall we say for Roy, together with the thousands of our own boys and the tens of thousands of others who are his companions in death? Shall we extol his virtues and praise his talents or shall we berate our enemies and castigate the war lords? Neither panegyric nor denunciation will give to the world the pictures Roy might have painted, nor the sons he might have reared. What shall we say? Shall we not plead for conduct which will remedy the evil? What one of us, having selected a reputable physician and called him in to diagnose and administer to our ills but will follow his instruction? I marvel at the faith men put in doctors. We will literally lap up any nostrum which a physician in whom we have faith prescribes, without asking what it contains or what it may do. Oh, that people had a fraction of the faith in the words of the prophets that they have in their physicians! We seek to avoid medical quacks. How much more important that we avoid spiritual quacks. We need in these days of a sick world the treatment prescribed by the Great Physician. We have his diagnosis, and we have it constantly reiterated by the Lord's prophets.

APPEAL OF FIRST PRESIDENCY

Five and one-half years ago the First Presidency of the Church said this:

We affirm that all international controversies may be settled by specific means if nations will but deal unselfishly and righteously with one another. We appeal to the leaders of all nations and to the people themselves that they mend and adjust their differences lest the vials of God's wrath be poured out upon the earth, for he has said he will visit his wrath upon the wicked without measure. We further declare that God is grieved by war and that he will hold subject to the eternal punishment of his will those who wage it unrighteously.

We are but beginning to see how prophetic that utterance was. Brethren and sisters, we have faith in the physician because experience has taught us that very frequently his prescriptions are helpful. We have learned to leave things alone, sometimes, when we find they are doing us unquestionable hurt. When are we going to learn the lessons of history? The scriptures are replete with the experiences of people who have rejected the prophets. In this conference reference has been made to many of them, and there will be those foolish persons who will say, "Well, that's Bible stuff. I don't quite believe the Bible." If men can't believe the Bible, will they study their secular history and find the reasons for the dissolution and destruction of the great civilizations of the world—Tyre and Sidon, Babylon, Nineveh, Egypt and Greece, Carthage and Rome—yes, and today the great part of modern Europe? And can the United States of America be far behind? I say unto you, "Nay, unless the United States of America give heed to the prescription of the Great Physician."

FAILURE TO HEED THE WORDS OF THE PROPHETS

Reference has been made to the forthcoming conference in San Francisco. It is becoming increasingly the cynosure, with all eyes turning toward it, with great hope. Will it fail? It will fail unless it is based upon the precepts of the Gospel of Christ, and I have seen only two pronouncements by men in high places who have had the courage to declare this fact.

A few years ago I had the great privilege of driving President Grant from Madison, Wisconsin, to a speaking appointment, and as we drove he said, and I have rarely seen President Grant in sadder mood: "I wish the Latter-day Saint people would be obedient." That called to mind a remark that President Joseph F. Smith made before some members of his family. He said, "I wish I could tell this people some of the things I know," and one of his sons said, "Papa, why don't you?" He replied, "I have tried and I can't, for the people are not ready to hear it." That calls further to mind those tragic words of the Prophet Joseph Smith, betrayed by some of his

own, "If my life is of no use to my friends, it is of no use to me," and those other great words of the Master himself:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, . . . Blessed is he that cometh in the name of the Lord. (Matt. 23:37-39.)

Brethren and sisters, Latter-day Saints, listen to the counsel of the Lord. What matter if we be but few? If every man at this conference, if every Latter-day Saint listening to this conference, would go out and see to it that he made of himself a center from which went out the testimony of the truth, we could accomplish miracles. Let no Latter-day Saint, who has raised his hand to sustain the prophets of the Lord, permit himself ever to depart from that instruction. Let him challenge any faultfinding and let him champion the truth.

Brethren and sisters, any Latter-day Saint having covenanted as a Latter-day Saint to keep the commandments of the Lord and then who refuses to follow the counsel of the Lord's prophets is bringing bricks and mortar for the erection of those altars of unrighteousness upon which other millions of Roys will be sacrificed. Let us remember it.

God give us courage, give us vision and above all give us faith, I pray in the name of Jesus Christ. Amen.

ELDER LE GRAND RICHARDS

Presiding Bishop of the Church

Brethren, it is good to be here to share with you the inspiration and teachings of this conference. We have heard enough already, that if we can just remember half of what we have heard and take it back to our stakes and wards, they will be enriched because of these conference sessions.

PREPARATION FOR THE RETURN OF THE SOLDIERS

A great deal has been said during the conference, and at the present time much is said and written, about postwar conditions and our responsibilities. In my work in the Church with the young people, particularly the boys of the Aaronic Priesthood, I feel that there are some things to which we can well give thought along this line, for the Church will have to remember that our boys will be coming home, anticipating a great deal from us. We have had many letters from boys who are in the service, in answer to some of the articles that have been written and published in the Church Section of *The*

Deseret News and in *The Improvement Era* by our girls, on the value of priesthood to young womanhood. Usually the boys close with words something like this: "It is wonderful to know that there are such girls to come home to," and then they tell us of the kind of girls they have met while they have been away.

It seems to me that the M.I.A. organizations will have a greater responsibility than they have ever had before, because these boys will expect more through having been away, and many of our girls have been waiting patiently, faithfully, and adhering to the teachings of the Church, waiting until these boys do return home. I hope there will be due consideration given them, for I am not unmindful of the fact that we owe so very much to them. They have offered their lives and all they have for us, and we ought to do all we can to make their homecoming pleasant and welcome.

I was very happy while in California, a few years ago, in listening to a radio broadcast by a minister of the gospel, to know that this Church has what he indicated the world needs today. He said, "What we need today is a church for the youth of the land. We have been preaching to the old folks and letting the young people go to the devil." Now I am grateful that we have in the Church a program for the youth of the land, that our boys and girls are being taught the gospel and inspired with the spirit of it, that they are being entertained and kept together in a splendid way. There is nothing else like it in all the world.

IMPRESSIONS MADE ON PROMINENT MEN

Some years ago the agent of the Holland-America Steamship line from Rotterdam, a Mr. Herschfeld, came here on a visit. I had met him in Holland. He had a letter of introduction to President Grant from the mission president, and President Grant invited me to the office because I could talk Dutch, and turned Mr. Herschfeld over to me to entertain. When evening came, I said, "Mr. Herschfeld, where would you like to go? I can take you to a show, or I will take you for a ride around the valley, but if you would like to see Mormonism in action I will take you to a Mormon bazaar." He said, "I would surely like to see Mormonism in action." So we went down to the old Granite Stake Tabernacle, on State Street and Thirty-third South. I introduced him to many of the Hollanders who were there, and he spent money freely. He was thrilled with what he saw. We went upstairs to an operetta that was beautiful, and then I said, as they announced the dance downstairs, "Probably you have had enough. I shall be glad to take you back to the hotel." He said, "Mr. Richards, couldn't I see the dance?" "Yes," I said, "if you would like to." We went down to the dance hall, and, on our way back to the hotel, he said, "You could not have made me believe that I could ever see a group of hundreds of young people such as I have seen here tonight, dancing together with no evidence

of any evil thought or anything of that kind." He said, "Mr. Richards, if I were a young man I surely would cast my lot with the Mormon people." Then he went on to indicate that his daughter was the wife of a professor, and his son was a doctor, and he said, "You know what they think of the Mormons in Holland."

When we were in Los Angeles, we had a beautiful party in the Hollywood Stake tabernacle, given by the Deseret Club. Mr. Evans, who was in charge of all the Church groups on the campus at the college, was there. I spent considerable time with him, and he said, "Mr. Richards, I wish all the ministers in Los Angeles could see what I can see here tonight."

Now, brethren, I often felt while in the South, that if television ever developed to the point that the radio has, what a marvelous thing it would be to be able to set some of these parties with our young people out where the world could see them.

PRAISE FOR THE YOUTH PROGRAM

I thank the Lord for the leadership of the Church in this youth program for holding our boys and girls together under clean and wholesome recreation, and I trust when restrictions are lifted that there will be increased attention given to this program here at home, such as it deserves. I would like to admonish the bishops not to be too stingy with the Mutual officers whom they expect to carry on this activity program. Don't tell them there is no money in the budget. Go out and get the money if it is necessary. These boys and girls of ours are worth more than our money, and they are entitled to the kind of leadership this Church is prepared to give. You can requisition the finest talent living within your wards and stakes, and you don't have to pay for it. No one else can do that, so there is no excuse for not having the finest parties possible. Then I think we ought to make sure that we maintain our standards. No boy ought ever to enter one of our recreation halls and mingle with our young women with the smell of liquor on his breath, or a bottle of liquor on his person. The Lord expects us to guard and protect the lives and honor of our girls, and such men are in no fit condition to associate with them.

MISSIONARY EXPERIENCES

Now, I would like to leave one other thought with you today. You have heard a marvelous address during this conference, by Brother Benson, on missionary work. You brethren will realize that because of the war many of our boys will be deprived of the privilege of going on missions. Some of them will feel that the years they have spent in the service will have to take the place of their missions, but we have a new generation of boys coming along, the boys of the Aaronic Priesthood of this Church, and I truly hope that

every bishop and every father and mother will see to it that these boys grow to manhood with a desire to fill a mission for the Church. It is not only a great responsibility that the Lord has placed upon the Church, to see that the gospel is preached in all the world for a witness unto all nations, but the great missionary system of this Church does more for the membership of the Church individually and collectively than any other activity of the Church, in my judgment. When I was a boy, I desired with all my heart to go on a mission. I remember two returned missionaries reporting their missions in the little country town where I was reared as a boy, and as I have said many times, if they did not do unusually well that night, the Lord did something for me, because when I went home, mere boy that I was, I got down on my knees and asked the Lord to help me to be worthy to go on a mission when I was old enough. When the train finally left the station here in Salt Lake, and I bade farewell to my parents, I told them it was the happiest moment of my life. There were many tears shed upon that occasion, but there were a great many more tears shed in little old Holland when I left there to return home nearly three years later. When we were set apart for our missions, President Anthon H. Lund made a statement to us boys I will never forget. He said, "Brethren, the people will love you when you go into the mission field. Now," he said, "don't get lifted up in the pride of your hearts and think they love you because of who you are. They will love you because of what you are. You are servants of the Lord. You are clothed with his Holy Priesthood and that is what the people will love." I did not realize fully the meaning of those words until I went to bid farewell to the Saints in Holland. One little mother, whose daughter came to America only a few weeks before, said, "Brother Richards, it was hard to see my daughter leave, but it is much harder to see you go." A brother old enough to be my own father, knelt down and kissed my hand an affectionate good-bye. As I closed my ministry, I shed tears all the way traveling from Amsterdam to Rotterdam, as I thought of how marvelously the Lord had sustained and blessed me, and what that mission meant to me.

Then President Lund made another statement I could not help thinking of today when we heard Brother Kirkham telling about the boy on the street corner in Boston bearing his testimony. President Lund said, "Boys, if you ever lack for words to speak when you are called upon, just arise and testify that you know that Joseph Smith was a Prophet of God and the Book of Mormon is true, and I promise you that you shall not want for words to speak." There isn't time to tell you how literally that was fulfilled. I remember one large conference held in Rotterdam where we had about fifteen hundred people present. Some of the leaders of the town came with their stovepipe hats and walking canes, and the mission president had promised me if I would take the minutes—I was secretary of the mission—he would not call on me to speak. Well, President Grant

happened to be on the stand and he said, "Call Brother Richards next," and so I spoke unexpectedly. Now, I want to bear testimony to you here this day that the words of President Lund came to my mind, and I walked up to the pulpit and bore testimony to the restoration of the gospel, and the divine mission of the Prophet Joseph Smith. The Lord did something for me that day; he lifted me up until I felt that the floor could have passed from under my feet, and I would still have been there preaching the gospel of the Lord Jesus Christ. Later, when some of our people were baptized and I happened to be in that baptismal service, they told me that my talk that night, which I knew came from the Lord, was the thing that started them on the way to investigate the gospel.

FUTURE MISSIONARIES

Now, brothers and sisters—there are sisters on the air—I know of nothing in this world that can do for your boys and girls what a mission can. Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3); and there is no way I know of in the world where men can learn to know God as they can in the mission field. I have heard President Grant say that the experience of his life that he regarded as richer to him than any other in his Church work was the time he spent in Great Britain as a missionary.

I would like to recommend to the bishops this thought, that every boy in the Aaronic Priesthood who lives worthy to go on a mission, be interviewed by the bishop, for a mission call initiates with the bishop. Do not attempt to be the judge whether he is financially able to go or not until you have interviewed him in the presence of his parents. I have tried that. I remember in one home we did not think they could possibly send their boy. We told the mother—the father was not a member of the Church—all we knew was we would be proud to have their boy represent our ward in the mission field, but we did not know whether they had any rich uncles or aunts, or grandparents that could help or not, and the mother said, "Bishop, if you will call my boy on a mission I will see that he gets the money if I have to work every day he is gone to provide it." Now, brothers and sisters, I feel that if we promote this spirit, keep it alive in the hearts of our people it should not be difficult at all for us to have one percent of our ward population in the mission field. We proved this could be done in two wards where I had the privilege of presiding. We have some ten to fifteen percent in the armed forces. The boys will bless you forever for the privilege that comes to them; and if they cannot go they will be stronger Latter-day Saints, proud of the fact that their bishop had interviewed them and given them an opportunity to go.

God bless us to do all we can for our boys, I pray in the name of Jesus Christ. Amen.

President Clark:

Elder Harold B. Lee, of the Council of the Twelve, will be our concluding speaker. I regret very much the time is so far spent there is so little left for you, Brother Lee, but we will ask those who are listening in, and we ourselves, to listen to you tonight on the air, and regard that as a part of this Conference.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

When one is called as the last speaker at the end of the seventh session of a general conference, when thirty-three of the finest minds in the Church have spoken, he isn't concerned about what he may have planned to speak, but he is concerned only about saying in those few minutes allotted him what his Heavenly Father would like to have him say. That is my prayer in these few moments.

THE QUESTION OF A DYING WOMAN

I heard a story told from one of the war fronts where our advancing soldiers were going into the land of a people who were fleeing from the ruthless enemy. These people believed in and worshiped a pagan god. As the conquering army made up of the allied nations advanced toward the stricken town, they met long lines of refugees with few or no belongings, fleeing from the enemy. The chaplain was called to administer aid to an old lady who had fallen, unable to go farther. She was in her dying moments. He knelt at her side to administer physical and spiritual aid. He told her about the Savior of the world, how the Savior had come and died for mankind, how he came as the Prince of Peace and how he ministered among those who were sick, needy, and afflicted, how he organized a work that had become a great work. This work had gone throughout the world under the banner of Christianity. As he finished his story of comfort, as he thought, to this dying woman, she looked up at him with dying eyes and asked, "Where have you Christians been all this time?"

FACTORS IN HELPING OUR BOYS IN THE SERVICE

As I thought of that question I thought of a visit I had with two of our Latter-day Saint marines who had just come back from the terrible fighting over Tarawa and others of the islands of the Pacific. They had found themselves through all these trying times in company with twenty-five Latter-day Saint boys. One of these two boys had been set apart by Brother Brown as the M.I.A. group leader and had ministered as the leader and the father of the group. As he told me about these boys, he said, "We kept most of them clean and sweet, but there are some of them that have slipped away from

us. They have taken up habits that have not been good. I felt it was my responsibility, and I have done what I could to save some of them." Then I asked them this question, "Tell me, you two who have lived among these boys, what is the reason that some of our boys have kept themselves straight and others of our boys have slipped away from us?" Let me tell you what they said without any hesitancy: "The boys who have kept themselves clean have had regular correspondence with their wards and their priesthood quorums, and the boys who have fallen away from us are the ones who have never had a letter from their priesthood quorums or from their ward bishop." As I heard this simple testimony to the rightness of the instruction that you heard from this stand when this war had only just begun, and when I remembered that the priesthood of Almighty God was the power given by him to more than two hundred thousand of us to work and act in his name for the salvation of the souls of men—I paraphrased the words of that dying old pagan woman, "Where have the priesthood quorums been all this time?" I am hopeful that our boys won't return home without having had their quorums make some contact and some tie to which they can come when they do return.

I think if we could sum up the feelings of our boys as they return to us and have them tell us what it was that kept them firm and steadfast, they would say two things: First, that they have had an interest in life, and second, that they have believed there was someone at home who was concerned about them.

I listened to a doctor recently who said that the medical journals reported that the boys who had become mentally unbalanced in large majority, were the boys who had broken homes, whose wives or sweethearts had been unfaithful at home.

We have heard much in this conference about our boys. We have heard but little about our girls. How much preparation are you making for the girl who has changed during this trying period? How much concerned are you that she will "come home"? And I am talking to the ones that live in your homes, for they, too, during this period, have gone through a most difficult time.

WORK BEING DONE BY L.D.S. SOLDIERS

Shall I tell you what the boys have been doing among themselves to keep going and to help each other to come back to the point of sanity and rehabilitation after they have been through the struggle of war? Perhaps if I can give you three things that they have told us repeatedly maybe you bishops, you priesthood quorum presidents, you stake presidents, will take from their lessons, something to help you to build on the foundation that must be builded upon for their salvation. In the first place, we don't know how the boys are coming back, nor what they will truly need. We are sure that when they come back they will be a little bit more of that which they were

before they left. If they loved God and home and country a little before they went away, they will come back loving God still more and knowing him to be a reality, loving home more and with more faith. If they were boastful before they went into the war, they will come back unbearable braggarts. If they were inclined to immorality when they left us, they will come back slimy in their sinning, just as sure as we are here.

This is what they have done in their own little groups to try to help stabilize each other: In the first place, they have organized themselves into what they call ward teaching groups. At Fort Lowry, near Denver, down at Oak Knoll Hospital, for example, where our boys are coming back, they are sending out in pairs from their groups, those who are faithful, to visit the boys who will not come to their meetings, who have taken up habits that are keeping them out of sight. They talk to these boys and ask them, "Are you morally clean? Are you keeping the Word of Wisdom? Are you writing home to your parents? Are you true to your priesthood?" When I asked them, "Isn't that pretty plain language to talk to these boys," they replied, "But how are we going to help these boys if we don't know what is the matter with them?"

Are you as courageous, you ward teachers? Do you really want to help? Then you must do the kind of ward teaching that the Lord said we were to do, if you are to help. The next thing they do is to teach the gospel. They don't preach sermons in great generalities. They are searching into the scriptures. During these last few months, when I have had a somewhat intimate contact with the youth of the Church, I have found that they are hungry for the teachings of the gospel, and they tell me that rarely in the sacrament meetings where they attend do they hear the gospel taught to the members.

PREPARATION FOR RETURN HOME OF SOLDIERS

Now, if you want to help these boys when they come back, may I ask that you do like my little bishop friend who sits here on the front seat who came as a convert from another Church and who is now a bishop in one of our stakes? He says to speakers who come to his meetings, "We want speakers who come to our ward to preach the gospel. We would prefer you not come than to have you come and not preach the gospel to our people." May I urge that you take a leaf out of his book, and the books of our boys.

The third thing they are doing is to make sure that every boy of the group is given some responsibility in their group organization. Does that suggest anything to you? When these boys come home, will you take them to your hearts and see that they are given something to do, some activity that challenges their abilities and makes them feel they are a part of their Church community to which they want to belong, as quickly and as rapidly as possible?

God help us to understand these things and build the defense,

the refuge from the storm that the Lord said a stake of Zion was expected to be, where before his judgments would descend in their mighty power, this people might build a protection from those storms of adversity.

May the Lord help us so to do I pray in the name of the Lord Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We will now close what I am sure all of us will agree has been one of our great conferences, great in the teachings that have come to us and great in the high spirituality which has characterized it. We have heard much that we should remember and that if remembered and put into practice will make of us the people whom God designed that we should be.

I will close with reading the passage read by Brother Mark E. Petersen from Joshua:

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

God Grant that that may be the determination not only of us who are here but of every member of the Church. We send our greetings to President Grant and ask God to bless him with his choicest blessings.

The congregation sang the hymn, "Come, O Thou King of Kings," L.D.S. Hymns No. 158, Hymn Book No. 192.

The benediction was pronounced by President Thomas O. Smith of the North Weber Stake.

Conference adjourned sine die.

The congregational singing was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Tabernacle Choir was in attendance at the Sunday morning meeting and presented musical numbers. The Tabernacle Choir Male Chorus, under the direction of J. Spencer Cornwall, rendered musical numbers at the Saturday evening meeting.

The music of the *Tabernacle Choir and Organ Broadcast* and the *Church of the Air Broadcast* was directed by J. Spencer Cornwall; organ presentations and organ accompaniments for these broadcasts were played by Alexander Schreiner; The Spoken Word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,
Clerk of the Conference.

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